

NEW APPROACHES TO DREAM INTERPRETATION

by Nandor Fodor

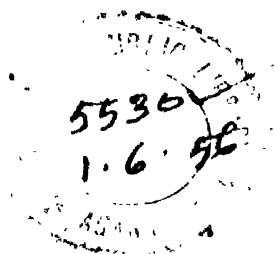
THE SEARCH FOR THE BELOVED

New Approaches to

DREAM INTERPRETATION

Nandor Fodor

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INTRODUCTION

IN the original Freudian psychoanalytic technique the analyst was expected to be silent and unfeeling. He sat behind the patient remote and wordless for two or three months, waiting for the patient to work out his emotional tangles on the couch by his own unaided efforts. If the patient was able to overcome his primary resistances, all was well and the therapy proceeded smoothly.

Gradually, following Ferenczi's lead, the necessity of increased participation became apparent to more and more analysts. It helped the patient when the analyst came out of his shell of isolation and showed empathy—a feeling-in with the patient with a warmth of heart as if mutual problems were to be solved by united efforts.

With the discovery of the advantages of participation the first step was taken toward a more dynamic therapy. Today, this approach is supported by several schools but the measure of participation is left to individual initiative and personal determinants. It is the intensity of participation that may provide the key to an increasingly dynamic therapy.

The purpose of the original cold and aloof analytic attitude was to help the patient associating freely. It has long been recognized that the analyst's withdrawal is not sufficient guarantee of free associating. The patient may dread being thrown on his own vocal resources and he may prepare, before the analytic hour, a number of narratives, using his freedom to lead away from his basic problems instead of leading into them. Similarly, his sudden volubility after tongue-tied behavior may only aim at distracting the attention of the analyst from something that had been unconsciously given away. What the analyst needs is not the volume but the spontaneity and sincerity of associations. Hence care should be taken to prevent free association from being used for escape. •

In a controlled association technique the analyst interrupts aimless verbal meanderings and directs associations to the material that needs urgent examination. An unmoving patient is asked leading questions prompted by analytic intuition or experience. The dynamic diagnostic results of such an approach is illustrated in the chapter on "Sexual Aspects of Hysterical Color Blindness."

Stekel used to ask a reluctant patient to build up sentences with certain words. Groddeck asked for a date, a name or a word at random, and proceeded from there with associations. Others, like myself, have a list of key questions for certain affective situations, and watch closely the patient's first remarks during the session, his mood and his appearance, as the patient's total behavior during the analytic hour is under the influence of his dreams and fantasies, and his preliminary words may give important clues ("advance associations") to the dream that he is about to relate.

It is a well-known Freudian claim that immediate associations on awakening form part of the dream. It is also suspected that the dream is not necessarily finished by awakening and that for some time it may continue concurrently with conscious activities. This is a subject well deserving further exploration. It explains why dreams, even when not remembered, have such a powerful suggestive influence on our waking life. It may also be agreed that unreported dreams between two analytic sessions have a tendency to continuity and that, by a kind of incubating process, the patient's unconscious prepares material for presentation and thus bridges the time gap between one session and the next.

Less attention has been paid to the fact that many immediate associations are concealed in the wording of the dream, hence the dream narrative is a psychological document in the structural sense. Much of the uncertainty can be trimmed straight off, as the "I believe," "perhaps," "it seemed," etc. In more important hesitations, the patient should be asked to make a guess as to the meaning of his words. Visualization of a person's face that appears in a dream and watching it change into another face as a form of visual guessing may also furnish excellent unconscious contribution to the understanding of the dream material.

Nothing can happen in the dream which is contrary to the purpose of the dream work. From this wording it follows naturally that

as Freud claimed, there should be no negations in dreams as far as the latent dream thought is concerned. The varieties of denial analyzed in the chapter "The Negative in Dreams" give elaborate support to the analytic claim that negation is a mechanism to keep anxiety under control and prevent it from disturbing sleep. But this mechanism is also active in the patient's presentation of the dream. His immediate refutation may only show resistance to accepting repressed material. His ambiguity, his "either or," his confusion, contradiction or surprise only reveal the struggle between unconscious and conscious mental contents. The dream has a tendency to pour out more than he wishes to accept. When it speaks of a secret, it also alludes to its nature. Hence, it is permissible to claim that there are no half statements in dreams, and no interpretation is complete until the entire statement stands out.

Associations may move on many levels: personal and impersonal, past and present, farcical and serious, intellectual and emotional, regressive and progressive, deceptive and genuine, mature and infantile. Room should also be found for advance, telepathic and precognitive associations. The patient himself has to find the right level if the association is to have value. "Stetson" (hat) will not lead to "stepson," except on a phonetic track. Only the patient can straighten out semantic twists which force him to say Banshee instead of Shinto, or lumbago instead of lanugo. Telepathic dreams, the reality of which more and more analysts begin to recognize, may complicate the issue by putting the analyst himself on the dream screen in intense participation beyond his conscious control. Unknown to me at the time of writing "Telepathic Dreams," in 1912, my formulation of the principle involved in telepathic interaction had been, in essence, submitted by Hollos some years before, and was again independently arrived at and elaborated by Eisenbud, Servadio, and others. The dramatic incident described in "Parental Cannibalism" is subsequent to "Telepathic Dreams." Whenever an adumbration of the future (Stekel's term) appears in a dream, the possibility of precognitive associations as explained in "A Personal Analytic Approach to the Problem of the Holy Name" should be given serious consideration.

A tense patient will relax if he can be made to laugh. A sense of humor is an important asset to the analyst. In the last ten years I have only found one patient who objected to it. He thought the

analyst was like a priest, and priests should not tell jokes. As, however, popular witticism reveals many a psychological mechanism in action instead of in theory, humor as an analytic tool should be strongly recommended.

Lying on a couch is not sufficient to produce mental ease. In some patients, particularly in women, the prostrate position generates fresh anxieties. Today there is no general insistence on the older rules. The fact that the weary analyst cannot safely yawn or fall asleep unobserved behind the patient's back is a disadvantage, but is amply compensated by the greater dynamic impact which a face-to-face and heart-to-heart talk makes on the patient's mind. The weary patient will welcome the couch; the excited one cannot be nailed to it. He who wishes to smoke should smoke or behave in any way he pleases provided he is not abusing this liberty for mere indulgence in sado-masochism and does not make a habit out of transgressing against elementary rules of social behavior.

Analysis, in intense participation, should revolve around dream interpretation. Though the older school may frown upon it, I begin interpretation with the patient's first dream, proceeding cautiously, on lines of general validity, watching for signs of resistance or stimulation, and weighing the possible effect of information on continued dreaming. If possible, interpretation should be worded pictorially and dramatically, to promote maximal release from fear, shame and guilt and to support a weak and sick ego.

Definition of the terms used by the patient may offer helpful clues. If he dreams of a bank and describes it as an institution where capital is stored, he is probably concerned with his financial security or his emotional capital. If, however, he refers to the vault where precious things are guarded, uterine values may emerge in his further associations. From troubles with the teller, the existence of strong resistance to telling might be suspected. Keeping mental notes of such clues will help the analyst to control his own imagination. Shorthand notes which I take regularly, are immensely helpful.

As to dramatic presentation to the patient, here is an example. A male patient with a beautiful voice cannot put his heart into singing. His tongue is always coated and he feels hollow inside. From his anamnesis it appears that a man named Essinger, who was his guardian at the age of 13, made homosexual approaches to him. As

the patient had a strong feminine disposition and was called a "bum boy" by his juvenile companions, I suggested that the hollow feeling inside was a somatic fantasy of feminine anatomy. The coated tongue and inhibited singing represented anal disgust transposed to the oral level because Essinger as a name was composed of "ess" (essen, to eat) and "singer," outside the possible phonetic equation between "ess" and "ass" (arse, bum). For the first time, the patient was able to see a syndrome in place of isolated and disconnected symptoms of neurotic behavior. An organization of this type results in insight and is of therapeutic value even though it is not followed by immediate dramatic relief.

To give a more simple example: a patient who dreams of being a holdup man will be relieved if it can be demonstrated to him that the dream only indicates an infantile act of aggression instead of a current social one. Even more is such enlightenment necessary when the dreamer is involved in murder. It will lift a load off his mind to learn that the child we were continues to live in us regardless how old we are, that only part of our personality grows up, and it is distinctly the job of psychoanalysis to make up for arrested education and dissipate murderous infantile feelings.

In intense participation therapy the thread of analysis should be picked up where it was left at the previous session. The analyst will do well to review in his mind the material last discussed in order to establish a continuity of the analytic process. If the patient's intellectual concepts are too narrow or his emotional responses are excessive, his horizon needs broadening and a lecture might be indicated, stressing the overall biological or anthropological, and universally affective determinants of his case history. The discovery that similar burdens are borne by others is a matter of great importance as neurotics often think that they are incurable and their case is unique (not infrequently taking a morbid pride in it). Such educational measures bear on the claim advanced in the first chapter of this book that the original Freudian formulation of catharsis or abreaction was too rigid. Emotional release will bring back forgotten knowledge, but new and dramatic knowledge may also bring about emotional release. It is possible to release that which we have never experienced consciously by reconstruction: by building up the corresponding knowledge in the conscious mind, by verbalizing emotional

experiences from the prelingual period of life as presented in dreams. Freud admitted at a very early age of psychoanalysis that reconstruction is the best we can do about certain forgotten infantile experiences.

Nevertheless, both methodologically and as far as some fundamental principles are concerned, the trauma of birth carries Freudian psychology far beyond the point envisaged by the founder of psychoanalysis. Once we begin our descent to remoter biological levels, it becomes apparent that the fear of castration may be rooted way beyond the oedipal situation; that it may go back to the cutting of the umbilical cord, thus eliminating the necessity of distinguishing between the castration fears of the male and the female. The oedipal situation itself may only be a sexualization of the yearning to reattain the oneness with the material body that we have lost in birth.

Birth therapy, as this phase of analytic labors might be labeled, helps to render the analytic process more dynamic and reduces its duration. The morbid fear of dying, the fear of impending catastrophe, the panic of a pregnant woman over approaching confinement, claustrophobia, suffocation, rape fears, insomnia and chronic constipation might be found to originate in birth memories, the affect of which is distorted, displaced or "translated." Examination dreams, nightmares of falling, drowning, burning, being devoured or being murdered may also yield their horrors to birth therapy. Fantasies of prenatal return and traumata of the unborn are contradictory but none-the-less affective determinants of our emotional development. The imprint is stamped on the "organismic mind" which takes care of the sum total of our prenatal biological functions.

Recognition of this mental repository sheds new light on the origin of incest and bisexuality, on religious and romantic drives, on the ultimate source of certain neurotic symptoms, and it brings within the purview of psychoanalytic investigation the far removed but affectful field of prenatal psychology.

It should not be imputed to the author of this volume that he tries to reduce all neurotic manifestations to the trauma of birth or to prenatal impacts on the unborn. Retrojection (throwing back into the past) may admittedly account for many dreams with a natal or prenatal setting. However, it is possible to distinguish between a retrojected and a genuine birth or prenatal dream by certain criteria. The

touch of fatality is not characteristic of fantasies. It is an outstanding feature of birth dreams. The ordeal has to be faced; no way exists of avoiding it. Further, both the ordeal and the scene in which it is enacted appear recurrently, through a period of years, with the anatomical symbolism of the scene definitely pointing to a re-experiencing of birth.

To whom should the credit go for the discovery of prenatal traumata? Probably to a great many analysts whose material is scattered throughout our literature. While *The Search for the Beloved* describes new varieties and applies to them a dynamic methodology, this author essentially only collected clinical evidence to prove that the basic source of widespread neurotic ills may lie deeper than so far suspected, not only because birth is a universal affliction from the purely organismic point-of-view but because—and this may be taken as a new principle in dream interpretation—all sexual traumata tend to mobilize it and, by regressive association, increase its original pressure. It is possible that the post-traumatic affect of operations may be the same.

As analysis progresses, increasingly positive explanations, active measures and cancellation techniques against unconscious tendencies and habit formations may commend themselves. A girl used to have recurrent nightmares about a gorilla that used to strangle her. After the trauma of her birth has been worked through, she was advised to sic her dog at the gorilla if it returned. She succeeded exceedingly well. In her next dream the dog chased the gorilla over hills and dales, and from then on the nightmare stopped recurring. Another woman developed eczema from the diapers of her newborn son. Her dreams revealed repressed guilt feelings over urinary play and this seemed to be responsible for her affliction by a process of conversion. Seeing her deeply impressed by the discovery, she was advised to accept her freedom for any such indulgence on the adult level and, by way of affirmation (and reconversion) to wipe the wet diaper all over her eczematous skin. The suggestion worked wonders. In a week's time her skin became completely clear.

The essays collected in this book from various psychoanalytic and psychiatric periodicals cover a period of over nine years. The principles along which the interpretation proceeds are occasionally new.

Mostly they are only reworded, simplified or amplified versions of well-known principles. "Evocation of the Undreamed" was borrowed from semantics where it is known as the evocation of the unsaid. Its usefulness as an interpretation tool is further demonstrated in "The Psychoanalytic Treatment of Number Dreams." That a number may evoke another one is self-understood, but the existence of negative or reductive numbers (an extension in essence of the principle of the use of the opposite) may be a new formulation. That "every dream has a hidden date" is a rewording of Stekel's and Groddeck's statements about the secret calendar of neurotics. It is open to criticism on the ground that the wording is peremptory. It is. One cannot state principles in vague and timid terms if their validity is to be tested in general clinical practice.

Four of the author's terms are, to the best of his knowledge, new: precognitive association, the organismic mind (a rewording of the "organizer" of the biologists), prematernal state and translation. Translation is used in contradistinction to "transposition from below to above or further below" (Freud's "transference from below . . . etc." is not as satisfactory as Stekel's "transposition") when the source of the neurotic disturbance originates in a heterosexual sphere (outside the patient's body) and becomes autopsychic through introjection only (see "Motives of Chronic Constipation"). To be more explicit: a woman's genital trauma manifesting itself in the oral sphere would show transposition from below to above. On the other hand, the pressure of the maternal genital tract on the body of the infant during delivery originates in the outside world and it is translated (and not transposed) when it results in oral self-destruction, in frigidity in women or in claustrophobia. Disguised and introjected birth rage (primarily directed at the maternal environment) or blood guilt to mother (a claim of Groddeck) might be the two primary sources of translation. In dealing with conception fantasies, I used the term "prematernal state" to avoid implications of pre-existence in the metaphysical sense. It is to be taken in its strict meaning: as a name for dream references to a state before conception, without any attempt to judge the value or nature of such references.

It may be objected that in the author's technique of dream interpretation considerable play is allowed for analytic intuition. The

answer is that once telepathic associations are admitted, what appears to be intuition may turn out to be only an unconscious perception of a content in the patient's mind which the analyst himself brings into consciousness. The very emergence of this repressed content through the analyst's mind in the form of an apparent intuitive perception may prove to be the climactic element in interpretation. Hence, analytic intuition should be tested by its results and not on a priori grounds.

Intense participation in psychoanalysis is essentially a matter of personality. The analyst, after transference has been successfully established, should proceed according to his feelings and not according to laid down rules. A patient who succeeded in getting rid of a very serious neurotic disturbance in a dozen sessions only, admitted candidly: "the will to heal in you was so strong that I felt I could not let you down." While such passionate cooperation is rare, it is nevertheless true that when the analyst's own intense participation impels the patient to increase his cooperation, the success of therapy is assured.

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- Chapter 1 *The Psychiatric Quarterly*
- Chapter 2 *Samiksa*, Calcutta, Vol. 4
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PART II

- Chapter 1 *The American Imago*, Vol. 6
- Chapter 2 *The American Journal of Psychotherapy*
- Chapter 3 *Samiksa*, Calcutta, Vol. 3
- Chapter 4 *The Journal of American Folklore*

PART III

- Chapter 1 *The American Imago*
- Chapter 2 *The Psychiatric Quarterly*
- Chapter 3 *The Psychoanalytic Review*

PART IV *Journal of Clinical Psychopathology*

PART V

- Chapter 1 *Journal of Clinical Psychopathology*
- Chapter 2 *The Psychoanalytic Review*
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I.

FOUNDATIONS OF PRENATAL PSYCHOLOGY

1.

UTERINE DETERMINANTS IN PERSONALITY DEVELOPMENT

HOW high is the sky? The question, often asked by children, is paralleled by one for grownups. How deep is the mind, how far down have we succeeded in exploring it?

On the current level, the exploration is easy. The contents are accessible and the role of the psychologist might be fulfilled by an intimate friend, a father confessor or a diary. Memory does not present much of a problem until the earlier levels of the mind are reached. There, things are not at our beck and call, but the techniques of free and word associations; the conscious stimuli of sound, sight, smell, taste and touch; fantasies and dreams; relaxation and states of unusual excitation; delirium, trance and drug-induced visions help to bring to light many buried memories which escape ordinary recollection. The difficulties of recovery increase as we reach the period covered by infantile amnesia. Memories of our first five years of existence are few and far between and dwindle off into fantasy as we approach the stage in which we were infants carried on our mother's arms. We are no longer sure of ourselves; we have only vague feelings, not memories. Yet it is at this stage that our perceptive faculties functioned most vividly. What happened to these first, indelible impressions? Are they beyond recall? Just how far back do they carry us on the road of life?

These fascinating questions cannot be answered until we understand something of the relationship between recollecting and forgetting. In remembering, we speak of something that at one time

was in the possession of the conscious but is no longer in the field of our attention; it faded out, was suppressed by a conscious effort or repressed by forces of the unconscious. Yet to talk of unconscious memory (in an exclusive sense) is paradoxical. Whatever is purely unconscious (and not simply forgotten) cannot be memory; and if it is not memory, it cannot be brought "back" into the conscious; it will not be accepted as memory, it can only enter as a dream or a fantasy. For memory begins with sensory functions, and consciousness is built on perceptions and sensations that begin after birth. There is no consciousness before birth or when we are asleep. So the question resolves itself to this: How much of life's vivid impressions is registered by the weak and undeveloped consciousness of the growing child and how much is taken up directly, or jointly, by the unconscious?

It is acknowledged in analytic psychology that the reason why a child is capable of surviving shocks of great intensity is that the shock impact is absorbed by the unconscious instead of by the weak ego. We have no means to judge the shock absorbing capacity of the unconscious, because in the measure that shocks are received, a corresponding attempt is made at their partial release through tantrums, convulsions and other forms of automatism, through fear reactions, through play, make-believe and dreams.

Need of New Horizons

If by such behavior reactions, the overload is lifted, the child's psychic health is safeguarded at the expense of physical health. Thus, while the unconscious acts as a buffer for shocks, it may exact a price in ill-health or in neurosis.

The cornerstone of Freudian psychology is catharsis or abreaction. It is said that, unless the patient recovers the memory of the repressed and, in recovering, relives the original event, he cannot become free. It is further asserted that emotions can be released only through consciousness and, as catharsis is the process of releasing disturbing buried memories, the patient cannot be cured without remembering that which he has forgotten.

This formulation of catharsis is too rigid. It excludes from the reach of the psychoanalyst everything that never entered conscious-

ness or antedates its existence. If the formulation were true, a man who had been shot while asleep would have to carry the shock effect for life; and his dreams, in which he reenacted the drama of shooting, could have no psychological purpose.

The truth, the writer holds, is that recovery of the memory of the precise events that oppress us is not absolutely necessary for emotional release. A crying fit will relieve a woman, even though she does not know why she cries. We get rid of delayed shock effects weeks after the original event by locomotor disturbances. We work off the pressure behind nightmares by screaming, gesticulating and jumping out of bed. We release surgical shocks, suffered in anesthetic sleep, by nightmares of being murdered.

If truth makes us free, knowledge is just as likely to bring about emotional release, as emotional release is likely to bring back forgotten knowledge. It should be possible to release that which we have never experienced consciously by building up the corresponding knowledge in the conscious, by verbalizing emotional experiences from the prelingual period of life as presented in dreams. Freud acknowledged the possibility when he spoke of reconstruction, yet he had placed limitations on his depth psychology when he made castration the basic fear of life.

It is asserted that the fear of castration develops from the Oedipus situation; the child is in love with his mother, this love expresses itself in sexual fantasies, and the natural concomitant is the fear of the father as the castrator. The weakness of this postulate is its limitation to the male. In an attempt to offset this weakness, a superstructure is added to the castration theory: Girls suffer from the Electra complex; they fall in love with their fathers and fear injury at the hands of the mother, with this difference. they cannot be castrated; they were born castrated.

From this divergence a tendency developed to call every genital injury castration, whether the male or female is involved. Some psychoanalysts describe the trauma of weaning as breast castration. By it, they equate libidinal injury with castration; and the moment they do that, we lose the original meaning of the term. Nothing is gained by calling the loss of an eye ocular castration, or an operation for anal fissure anal castration. We might as well describe birth as a form of castration. because there is a violent tearing away from

the maternal body and because the cutting of the umbilical cord results in actual wounding and in shedding blood.

It is at this point that the present-day Freudian attitude reveals its worst scotoma. It is willing to accept circumcision as a form of castration because it is a bodily injury with a sexual implication; but as far as the cutting of the umbilical cord or injuries suffered in birth are concerned, their representations in dreams are taken for castration fantasies retrojected to an earlier level; hence, too much importance must not be attached to them. Though Freud himself admitted that "all anxiety goes back originally to the anxiety of birth," Otto Rank's speculations on the influence of the trauma of birth on neurotic development met with a chilly reception. To this day, he is considered a good man who has gone wrong.

The principal reason behind this rigid attitude is the fear that penetration to the level of birth would challenge the basic nature of the Oedipus complex. The anxiety is groundless, inasmuch as the acceptance of the trauma of birth actually clarifies the genesis of the Oedipus situation and presents it in a simpler and more acceptable form.

The proposition that the unborn child is part of the mother's body has been formulated by adults to fit their view of the universe. In the psychic universe of the child the exact reverse holds true; the mother is part of the child's body; the mother is its environment. The unconscious aim of an incestuous fantasy need not be lust. It is simpler to assume that it aims at reestablishing the prenatal *status quo* by reversing the process of birth and entering the mother's body by the part instead of the whole. From this view, the lust is a by-product; the incest fantasy is a cover situation for a universal biological urge, and not an individual moral issue. Masculine fantasies on the part of women would serve the same end, expressing an instinctual urge, by fantasy-means of a crudely sexual character. The same simplification could be achieved regarding man's homosexual emotion. He who identifies himself, or another man, with his mother, will seek to reenter the womb through the rear. This would throw light on many dreams and fantasies that seem to reveal homosexuality, yet have no homosexual feelings or experiences to support them. They may not indicate anything more than the fusion of sexual

ideas with ideas of birth. To call them evidence of homosexuality, though repressed, may be just as mistaken as to interpret the return into the womb as an incest aimed fantasy.

The absence of this simplification is remarkable, because the prenatal state has not escaped psychoanalytic attention. Only—the dreams depicting it are called mother-body fantasies and are fitted to the Oedipus complex as covers for incestuous thoughts. From the orthodox Freudian point-of-view, nothing is more preposterous than that such dreams could call attention to actual situations; it is easier to postulate that the child, in a fantasy, is back in the womb to spy on parental intercourse. For the same reason, falling fears are symbolic of moral fall, water dreams refer to sexual passion, dreams of being crushed indicate castration, and dental dreams masturbation. The fantasy life of the strictly orthodox Freudian patient must revolve fatally around the sexual possession of the mother's body.

The crudity of these notions is becoming more and more apparent. Freud himself never encouraged orthodoxy. He was always ready to change or modify his views. He would be the first to admit that there is a lot more to the human mind than has been dreamed of in the earlier stages of psychoanalysis. The purpose of the present study is to show the tremendous field which awaits exploration.

The Trauma of Birth

Let us first deal with the question of whether a birth dream reveals a fantasy or an actual experience. Here are two recurrent dreams from the life of a 36-year-old woman:

"I am going through a very big house in which I see a huge stove. Every time I go into the room containing the stove, the door shuts behind me and I cannot get out that way. To get to mother, I have to crawl through a tiny, archlike hole in the stove. It looks too small for me to wriggle through. It frightens me.

"I am in a street. I turn around and see thousands and thousands of people. I cannot go back that way. An archway is in front of me.

It is beautiful and big but as I approach it, it becomes lower and lower. Finally, only a small opening remains and I have to squeeze through with a terrible effort."

Both dreams show a touch of fatality which is not a characteristic of fantasies but is, according to the present writer's findings, an outstanding feature of birth dreams. The ordeal has to be faced; there is no way of avoiding it. Both dreams show anxiety, and both contain anatomic references in the symbolism of the arch. In the first dream, the arch is an opening of the stove; in the second, a structure in the street with a pressing crowd behind. Both represent the pubic arch.

Why should the womb be symbolized by a stove? The answer is not difficult. Birth is an un verbalized experience from a time when means of expression are yet absent. As the language of dreams is pictorial, we must expect a representation that conveys the feelings of the child about the womb. A stove is an appropriate picture because the heat of the maternal body is considerably higher than the outside temperature. The popular mind accepts the stove as a representation of the womb. One of my patients was told by her mother, "You poor thing, you ought to have been shoved back to be baked again." In "Babes in the Wood," birth is clothed in a cannibalistic story. The oven threatens the babes with death; but, rather significantly, they escape from it in every legend of every nation. He to whom birth had brought actual death is never present to tell the tale.

There are many other variations of the place of issue:

"I have to crawl through a high window, and find difficulty in doing so."

Here is a more revealing one:

"I was being lowered into the sea through a hole in the ground which was full of water to the brim. Two things had to be done: I had to descend and to be slapped on the body."

Here birth is represented by reversal, by going back into a subterranean sea instead of coming out, which is a very frequent dream device. The wording shows the touch of fatality. The dreamer "had to" descend and "had to be" slapped, or he would not be here to dream. The hint that birth is accompanied, by suffocation appears

concealed behind the slap which recalls the doctor's ministrations which are aimed to start breathing in the newborn babe. The hint is often much clearer, as for instance:

"I was screaming in my sleep. I was submerged in the sea and was being choked by an octopus."

The sea is the most ancient mother symbol. In French the same word describes mother and sea (*mère*). Life first developed in the warm waters of the primeval ocean. The octopus is the greatest terror of the sea; it kills by crushing its victims with its tentacles and by suffocating them in the deep. Replace the submergence by emergence from the sea; and the birth significance of the dream stands out plainly.

I knew a woman who was always strangled in her dreams. When her attention was directed to her birth she recalled her mother's frequent statement that she was born with the umbilical cord tightly wound around her neck.

The fear of suffocation and the fear of being crushed often go together. Claustrophobia, the writer believes, originates in most cases, from the experience of being born. To illustrate:

"I dreamed of a cave, the walls and ceiling of which collapsed on top of me. I also used to dream of a dark road along which I crept on my stomach."

Other variations:

"I was running on railroad tracks and could not move away when the train was catching up with me. . . ."

"I was a cowboy and was pursued by other cowboys on horseback. I got stuck in the mud and awoke in fear. . . ."

"Indians chased me on horseback over clear ground. I was plodding through deep snow with great difficulty trying to get into the wood to hide for fear of being scalped."

Difficulty of movement is the outstanding feature of all these dreams. I postulate the reason why railroad tracks are so frequently used in birth dream is that in the distance they seem to meet in the shape of a "V" and thus lend themselves to a representation of the maternal legs. The train itself, with its rhythmic swaying, recalls organismic memories of the undulatory movement of the maternal body in walking. The cowboy is mother's boy. The cow, because of its life sustaining milk, is an ancient mother symbol dating back to

Isis, the cow-headed mother god of ancient Egypt. Being stuck in mud hides the fear of being swallowed, a reminder of the panic we experienced on being disgorged from a place of warmth and safety. The snow is the same symbol as the mud, but, to its yielding quality, cold is added as a symbol of fear. The scalping refers to the head injury which that particular dreamer had suffered in being born.

In many dreams, the maternal body is represented by a boat:

"I am on a barge going down a narrow river. It is a transition from darkness to light. . . ."

"I went boating. We got into a whirlpool. I was in despair. I could not save myself. . . ."

"I was trying to get off a boat. I jumped to the dock and fell into the water. Somebody reached down and pulled me up with great difficulty."

The fear of falling into water or falling from heights is one of the most common recurrent dreams. Such fear dreams frequently originate in birth. The behaviorist school of psychology used to hold that the fear of loss of position is not acquired, that it is born with us, because a newborn baby whose reflexes have not yet been conditioned, gives evidence of it being pushed. I agree that the fear of falling is present from birth, but I consider it an acquired fear, acquired in falling from the uterine heaven into the terrestrial abyss. The legend of the Fall of Man in the Garden of Eden is a mythological record of our biological origin.

Here is a dream with a modern version of the Garden of Eden:

"I was in an orchard surrounded by a hedge. Both the orchard and the hedge were unkempt. I passed through a hole in the hedge and fell into a canal. There I was sucked down into a hole under the water where everything was peaceful. I knew that water was above me and that someone was calling my name, but I experienced no distress."

Sometimes the anatomic picture is very clear:

"When I was a little girl, we used to have a Y-bridge across the river. The floor of the bridge was of solid wood, but occasionally a piece of board would be torn up, and then one could see the river below. I used to have frequent dreams of falling through that hole."

Here the "Y" is the human body with outstretched legs in the position of giving birth.

These are samples of the endless ways in which dreams may represent the ordeal of our arrival into this world. Sometimes the dream is so precise that one can reconstruct the story of a delivery of which the dreamer has no conscious knowledge. A regressive fantasy is not necessarily the right explanation. But could the facts be recorded in the mind of a newborn child?

The question is bewildering because we know little of unconscious mental processes and only grudgingly admit that such processes exist. We must make the admission, because every successful psychoanalytic integration speaks of some principality or power which has control over the *total* content of the unconscious. Without such power, the concept of the unconscious "mind" is meaningless, as "mind" involves the ability to comprehend and organize. It is also evident that the integration of a personality is more dependent on unconscious than on conscious cooperation. Something in the patient's mind must desire "becoming whole" and must see to it that at the proper time the right material should come forth in dreams and associations. We may call this principle the integrative design, the soul or the higher self; the name does not matter. I prefer to call it the organismic mind. Before birth, whatever faculties this organismic mind possesses, are turned inward. From the moment of birth, they turn outward and are apparently able to form a clear picture of what is happening to the organism.

Only by the postulation of an organismic mind—something like a deeper stratum, perhaps the very bed rock, of the unconscious—can one understand the strange records of prenatal life that bob up in our dreams.

Birth is partly a prenatal, partly a postnatal, event. The loss of the amniotic fluid, the beginning of the mother's labor, and the torture of the transition from the womb into this world represent the prenatal part of the ordeal. The suffocation antecedent to pulmonary activity, the cutting of the umbilical cord, the beginning of respiration, the change from fetal to postnatal circulation, the relative coldness of this world, the doctor's slap, the sting of silver nitrate in the eye, the shock with which the sensory organs begin to function, the

strange sensations of hunger and other physical discomforts represent postnatal potentialities for the development of neurosis.

To give an example: One of my patients complained of persistent pains in her navel and of a sensation of her "nerves knotting all over her body." Some time later, she recalled something about her birth. She was told that, when she was born, it was her grandmother who tied the umbilical cord. She made a bad job of it, which was only discovered when the baby was half-dead from loss of blood. I immediately related this to the pains in her navel and to the sensation of knotting nerves. The result was spectacular. The pain and the knotting sensation stopped and did not return.

Return into the Womb

Barring birth, the climactic experience of the unborn, prenatal unhappiness is the exception and not the rule. If it is revealed in startling dreams, it is because unhappiness is always clamorous whereas happiness is accepted as a normal state during gestation, hence it does not disturb our sleep. Prenatal life, in retrospect, has many idyllic features. Being unattainable it acts like a spell, an enchantment which holds us like an ancient sorcery. It manifests itself in visions of a faraway fairyland where all strife ceases and life rolls smoothly in a state of perfection and bliss. It explains the lure of Shangri-La and the still small voice which whispers that a distant, inaccessible country where happiness reigns supreme does exist and that we have lived in it in a dim and glorious past.

Our very belief in a future life may spring from the certainty of a past existence, sensations of which still haunt us but forever escape clear recollection. Some persons project this certainty backward and become firm believers in reincarnation, others project it forward and become spiritualists. The instinctual acceptance of either belief rests on the simple foundation of having lived before birth within the mother's womb.

Fantasies of prenatal return show a wide variety of motivation. Fetal nostalgia is the most common one. We yearn to regain a state of perfection than which there is nothing greater and which we vainly try to find. But we may use that very yearning as an escape from the trials and tribulations of life, in which case it becomes a

regressive, even destructive, psychic tendency. Instead of spiritual regeneration, a gathering of fresh energies from the deepest strata of unconscious life, this nostalgia may fulfill Thanatos, the death instinct of Freud. Death means a cessation of all activities, a complete release from struggle. The only state answering this description in organismic memory is the prenatal state. If, then, death is not a quest for another life but an escape and yearning for peace, the answer is in the womb. Oddly, the answer is there, equally, if the desire to return is motivated by a belief in future life. Before the unborn spreads the promise of a life to come! A wish to be dead and live in another world has a close correspondence with prenatal anticipations. If Freud's death instinct is only an incentive for return into the womb, we might neutralize it by integrating the emotions, stored in the dim recesses of the human mind, which group around prenatal experiences. In my own view, the death instinct spells life; and I do believe that, by proper analytic technique, this instinct can be harnessed for spiritual regeneration.

One may fantasy the return into the womb—to find a new life by rebirth, to find out the meaning of life, or to find ecstasy. One may even return in pursuit of a criminal motive, to destroy a coming competitor before it is born. Incredible as it may seem to the uninformed that the psychic life of children should harbor such destructive emotions, dream fantasies of adults depict the child as a ferocious creature in the face of fear of losing security and the love of the parents. Such destructive fantasies spring from organismic memories of a monopolistic right to the womb and never reach the stage of verbalization before they are uncovered by psychoanalysis. This is because the child is totally devoid of the means of expressing emotions surging from the deepest level of its being.

Prenatal Traumata

For a long time I was of the opinion that the trauma of birth represented the foundation stone of man's psychic life, that there was no need and no possibility of searching beyond. It was against strong resistance that certain facts of dream life gradually forced themselves on my attention.

Some of these facts are accepted in medical science and are

grouped under the heading of fetal distress. The maternal body does not always provide unfailingly for the unborn child in supplying oxygen and food through the blood and in eliminating the child's waste products. The mother may suffer oxygen privation through accident, asthmatic attacks or sickness. It is also possible that the blood circulation of the mother is a medium for more subtle influences, which at this stage of our knowledge belong to the realm of the occult. If the mother becomes seriously ill, it is reasonable to assume that the child within her may also suffer. Fever may cause an uncomfortable rise in prenatal temperature; poison and microbes may attack the child through the blood stream; conditions akin to air hunger and water starvation may develop; the red blood count of the mother may fall dangerously low, and the elimination of the child's waste products may become sluggish. Accidents to the mother may expose the child to physical shocks or cause premature birth. We cannot tell the extent to which such occurrences weaken the child, causing it to succumb to the ordeal of birth or even to die, before birth, in the womb. We do know, however, that many children seem to start postnatal life with a handicap and that those that have been carried through gestation in peace and without violent upheavals of the mother's physical and psychic life have a less troublesome infancy and suffer less from fears and illnesses than others.

Fears and anxieties of infantile and adult life may point as clearly to an actual happening in prenatal life as ordinary nightmares may point to an infantile traumatic event. The real difficulty is in deciding whether the fear is retrojected from the higher levels of the mind to the prenatal foundations, or whether high-level experiences have actually mobilized deeply buried, organismic memories, and having associated with them regressively, have succeeded in forming a constellation of greatly disturbing potentiality.

I accept, as unquestionable, that unhappiness can be retrojected to the prenatal levels of our mind, but I also find indications of the **existence** of prenatal unhappiness. Nearest to birth, are cases which indicate that the unborn child hears the "Call of Life" and responds to it with anxiety. Here is an excellent illustration:

"I was sitting at the prow of a boat, looking down into the water. It was so clear. It almost felt as if we were not moving. I was count-

ing six, seven, eight. Then, as the boat docked, my sister stepped off lightly and quickly, without fear. The woman who was steering the boat said there was nothing to be afraid of. Then the boat turned and was facing in the opposite direction on the same shore. I found myself stretched out on the prow lengthwise, just inching my way on, with fear in my heart."

The reference to birth and to the fear preceding it is unmistakable. Regarding the count, the dreamer said that "it leads up to nine months, the time of birth." Her sister was born two years after she was. In the dream, the order of birth is reversed, apparently for purposes of consolation. This sister is a more peaceful person than the dreamer, a soothing influence. She looked all right; perhaps the reason was that she suffered less in being born. So the dreamer uses her to reassure herself of the unnaturalness of the fear. The turning around of the boat may stand for reversal, that it is not the dreamer's sister but herself who is meant all the time. But it may also hint that she was turned, or had turned by herself, before birth, because she stated in a supplement:

"At first I was sitting with my feet forward hanging down the boat, then my head was forward while creeping towards the prow."

The woman who steers the boat is, of course, the mother. Her reassurance that there is nothing to be afraid of is the most interesting part of the dream. In view of the purposiveness of embryonic development, it is logical to assume that, at the end of gestation, anxiety about the impending transition should overshadow the life of the unborn. This anxiety, the writer suggests, may arise from an organismic awareness of the closeness of birth or may be due to a telepathic transmission from the mother's mind. The dream just quoted suggests that, along the same telepathic channels, the child may receive reassurance and encouragement, that the ordeal will come out all right.

A few years ago, the idea of telepathic connection between mother and child would have raised violent protestations. Now, experimental findings at Duke University and elsewhere form a sufficiently impressive body of facts to show that the unconscious has its own channels of awareness. What we call "telepathy" appears to be one such channel. If it can operate between adults tied by a bond of love or scientific interest, why should it not be found operating between

the mother and the unborn child? No two human beings are closer to each other. If telepathy is a fact at all, it should be operative first of all between the mother and her child. It may fulfill very important functions. As indicated by the foregoing dream, telepathy may act as a shock absorber for the weaning of the child from the mother's body in birth. The mother's fond expectations and loving thoughts may have a very salutary influence on the psyche of the unborn. But if this is so, the contrary—the loneliness of the unwanted child—may be more than a postnatal psychic structure, it may reach back to a psychic isolation within the maternal womb. The unborn, the writer believes, may suffer from love starvation just as the born child may.

D. H. Lawrence voices this idea in his *Sons and Lovers*. Describing the mother with an unwanted child in her arms, he says: "Its clear, knowing eyes gave her pain and fear. Did it know all about her? When it lay under her heart, had it been listening then? Was there reproach in that look? She felt the marrow melt in her bones with pain and fear." As D. H. Lawrence was speaking of his own mother in the book, the queries represent an intuitive analytic exploration of the prenatal levels of his own mind.

We have no knowledge as to how and when a telepathic faculty comes into being in an adult. It may not be a new faculty at all, but an archaic method of communication, antedating the development of speech. In that case, the possibility of its existence in the prenatal state, which corresponds to the prehistoric era of the race, may well demand consideration. The reason why we have no easily accessible records of telepathic impacts on the organismic mind might be found in complete amnesia for prenatal life. As we know that such amnesia exists regarding physical developments and our births, the postulation of a psychic amnesia need not be considered preposterous.

Perhaps it is the shock of birth, or the sudden flooding of our new senses with vivid and startling impressions that produces this amnesia, a mechanism like the forgetting of our dreams when the telephone wakes us with a shock. Perhaps other, more mysterious, factors are involved. We have a parallel for prenatal amnesia in postnatal repressions and in infantile amnesia which covers the

period from birth until about five years of age. The difference is that infantile amnesia shows gaps, whereas prenatal amnesia is complete. But we have access to it in our dream life. Just as the postnatal unconscious can be stimulated by current events to disclose in dreams the existence of subterranean areas of pressure, so can something rise from the organismic levels of the mind to indicate prenatal traumata and demand their release. To my view, no psychoanalytic integration of a personality can be completed until it reaches the fetal levels of the mind, because it is before birth that the psychic foundations of our being are laid.

Attempts at Aborting the Unborn

Fantastic as it may appear, the writer believes that the dream life of an adult may vividly reflect maternal attempts at abortion. Such dreams require cautious treatment. Great care must be exercised in distinguishing between father fears, retrojected from the postnatal levels of the mind and dramatized in a prenatal setting, and genuine prenatal impacts. If the child knows that it was not wanted, if it is afraid of its father, if it is not spared the excitement caused by the mother's recurring pregnancies, it is likely that its abortion nightmares are due to retrojection, or at least reveal a mixture of confused impressions and fantasies.

I must restrict myself here to a single illustration, the meaning of which was revealed by a slip of the tongue within the dream itself. A man of 32 had hated his father virulently and had had terrible conflicts with him all his life. He dreamed:

"As if I were reading a story; a father and son are flying in a plane. Something goes wrong; they are about to crash. The father says, let us commit suicide, let us get it over. The son objects, while there is life there is hope; it is a crime against God to commit abortion."

The dreamer meant suicide but said "abortion." With a white handkerchief he tied himself to the cockpit, and they were both saved.

The fiction form makes the dream far removed; impersonal. It is an excellent means to beguile the censor which watches over dreams and tries to keep them out if they represent a threat to undisturbed sleep. There is no crash, only the menace of a crash. This stands for the fear of death through abortion. Flying fantasies are typical of a prenatal setting. The white scarf with which the dreamer ties himself to the cockpit (the word itself permits a vulgar genital interpretation) hints at the umbilical cord and at the tenacity with which the child hangs on in face of hostile acts for which no provision is made in embryology. The only question which the dream leaves is, Why is it the father who urges the son to suicide? It is the mother whom one would naturally expect to find in this role.

Before we attempt to answer this question, we should read the continuation of the dream which removes any lingering doubt that an attempt to abort the unborn is its basic theme:

"I am sitting in the lobby of a movie. A man on the stage tells of a discovery by which grown-up men can be reduced to tiny, miniature creatures. The audience jeers at him; but, unexpectedly, one of his Lilliputians walks out on the stage and begins to talk. He is only a few inches high. Nevertheless, the audience remains skeptical and accuses the man of ventriloquism.

"Two men in the front row want to shoot him. They take a long object, about a foot in measure, and sharpen it as a pencil, then they load it into a rifle. I am on the stage, watching the scene and feel outraged. The lecturer speaks the truth; the audience is making fun of him and now these people try to shoot him. The two men now decide to shoot hot water at his legs and cripple him by scalding. Dr. Ferries is one of them, and he will aim at his left leg. (My left leg went numb in the movie again.) I see my superior officer sitting in the front row and grinning. I spit in his face. The lecturer is also a doctor but does not know of the hot water plot until he touches the index finger of Dr. Ferries and feels it hot. He pulls a slip of paper from his pocket and reads out noble thoughts: 'Never despair, hope is never far behind.' (It amounted to the same thing which the son said to the father in the airplane.)

"I cannot stand it any longer. I give Dr. Ferries a piece of my mind and walk away. Dr. Ferries follows me. I turn around and

point a gun at him. He also pulls one and points it. It is a stalemate. Then he tells me how his ancestor made his fortune."

An embryonic stage setting is revealed in this fascinating dream by the reduction of grownups to the size of Lilliputians and in the accusation of ventriloquism which conceals a reference to the ventral cavity. Further, two attempts at abortion are indicated; one with a pointed object, the other with hot water, suggesting a vaginal douche. Both attempts are directed at the doctor-lecturer, who represents the analyst. By transference to him (while the dreamer himself is on the stage and sides with him), these attempts are objectified and easier to face than if they were represented as matters of direct personal concern. At the same time, the dreamer makes it plain that he considers the prenatal ideas of the analyst fantastic, and is in conflict regarding their acceptance. Yet his inner—and wiser—self approves, and he is outraged at the doubting Thomas in him. This outrage is a good cover for his father hostility. As in the previous dream, it is the father who is behind the prenatal murder. He spits in the face of one father authority and tries to shoot the other. The second father authority is Dr. Ferries. The splitting of the father image was rendered necessary by the fact that the dreamer identifies himself with the analyst-father while he bears unrelenting hatred to his real father. The fortune made by an ancestor is a reference to a previous and luxurious life, a hint at the prenatal estate.

Not a single woman appears in the dream. All the *dramatis personae* are men. The reason for this concentration on the male emerged when the patient stated:

"I don't think my mother wanted me; she hated my father."

It must be a terrible psychological situation for a woman to have a child by a man whom she hates. Not only would it lead to a very strong death wish against the child and to actual attempts at abortion; but, if a telepathic transmission between the mother and child exists, hatred for the father would be communicated in the same awful thoughts. This would explain his father's presence in the cockpit and would also shed light on the origin of the undying hatred which he bore to his father. The airplane had not crashed, but he had wrecked his own life to punish himself for his vindictive feelings.

Raids Against the Unborn

The postulation of a telepathic agency between the mother and her child does not provide a hypothesis by which all prenatal traumata can be explained. There are others, nontelepathic, of a purely biological character and of equal importance.

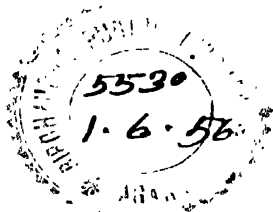
Among lower animals, sexual activity is periodic. The female loses her sexual desire after impregnation and is left alone by the male whose sexual appetite can well be satisfied among many species by the plurality of females. On the animal scale, this design of Nature works well. On the human scale no such design is in operation.

In failing to place seasonal limitation on man's sexual activity, Nature left the unborn child unprotected against the violence of parental conjugal love and exposed it, in advanced stages of gestation, to an ordeal, the traumatic imprint of which is clearly traceable in our dreams throughout life.

For illustration I shall use a dream of my own, which was the starting point of my investigation of prenatal traumata.

I recalled first the second part of the dream. I saw a tiny beetle, about the size of the head of a pin. It opened its wings and then was a butterfly, about an inch and one-half long and of a very nice pattern. I was preoccupied with the problem of how to preserve this beetle with outspread wings. I fantasied, half-awake, that somebody invented a method of killing it at the moment the wings opened.

Then the memory of the earlier part of the dream came back with a rush. I was swimming happily in an underground grotto. I had vivid recollection of the stone vault and of the clearness and the depth of the water. The swimming could be better described as darting—like a fish. The speed was extraordinary and exhilarating. I had no hands, or did not use them. A young boy, fast as lightning, was always just ahead of me. We both came from somewhere else—waters outside. Then the raiding party came. I vaguely thought they were Russians. The entrance to the grotto was sealed. On the bare rocky wall, no opening could be seen from outside. My daughter was with me now; and she talked so loudly that the raiders heard her and found the entrance. I was fearful they would put me to death. For



this, my daughter was to blame, and I wondered how she would feel on knowing what she had done.

The meaning of the second part of the dream was immediately transparent to me. The grotto is the womb and the darting about (as if driven by a tail) is a reference to prenatal development by allusion to the tadpole stage. The grotto is sealed, because the womb is sealed during pregnancy. As I associate Russians with the Russian colossus, the raiding party could only stand for the father who threatens to break into the womb and inflict death. My daughter is myself as a child; and she illustrates the mother and child relationship, together with the innocence with which the unborn faces the fear of death. The purpose of the dream is to reveal that the unborn child is capable of experiencing traumatic shocks before birth.

Thoughts about the younger boy ahead of me yielded the immediate association of two childhood friends. One was a hunchback—a small, misshapen human being; the other a “live wire” with a flaming sexual imagination. I could not tell what made me think of these two boys but I could readily see that the hunchback was a good association with the embryo, the other with the invader.

The meaning of the beetle dream was now beginning to unfold. I collected beetles when I was a child, sticking pins through my prizes. Sometimes they wriggled on the pin for days—it never occurred to me that the act was cruel, or that it was a kind of crucifixion. The dream beetle was too small for a pin. I think it stands for the embryo and the butterfly for the embryo transformed into a human child. The killing of the beetle for the purpose of preservation at the moment when the wings opened, suggests a reference to the agony caused by parental intercourse in the human stage of gestation—after the seventh month when the fetus becomes a fully developed child, only requiring growth. Birth is crucifixion, an experience in dying, but the fear of death, as indicated by this dream, does not originate in birth alone. It antedates it and it may be generated by parental intercourse.

I consider it quite possible that this fear of something unknown and mysterious, coming from outside the fetal universe, is later projected on the world, imbuing it with an unintended hostility and laying the foundations of a pessimistic, fear-stricken attitude toward

life. At least in one instance in my experience, the genesis of a schizoid personality was traced back by the voices which the patient heard, to the prenatal fright which he experienced in the womb. I am also inclined to think that the well-known dream fantasy that the mother has a male organ may originate in memories of antenatal aggression in which the invading organ is conceived to be part of the maternal environment.

The Bisexual Issue

The hint as to the manner in which understanding of the trauma of birth may change present views of the genesis of incestuous and homosexual emotions must now be subjected to further elaboration by a review of the whole bisexual conflict in man. It is of the utmost importance to find out whether the bisexual conflict is also traceable to the organismic levels of the human mind.

No one will dispute the fact that the primary human sexual organization, of which we become conscious some time in early childhood, does not assure sexual balance. If it did, the bisexual issue would only exist for the hypothetical hermaphroditic class. We know too well that normal organic development is not a guarantee of monosexuality. The function of the sexual glands plays a decisive role. Hormonic deficiency works havoc with sexual behavior.

If injection therapy proves a corrective, we conclude that the aberration rests on a physiological foundation. If it fails and if no sign of a physiological abnormality exists, we should conclude that bisexuality rests on a psychological structure.

This raises a far more complicated issue. Whether the sexual development of children proceeds along hetero- or homosexual lines, depends largely on the characters of their first sexual stimulations. Those who are seduced by homosexuals at a tender age will have a strong tendency to revert to the homosexual pattern. Those who were in the hands of masochistic nurses will seek pleasure along masochistic lines. The desire that was barred from fulfillment by immaturity never dies. The indication from such studies, the writer feels, is that the disposition to bisexuality is universal, and that exclusive sexual behavior results from a lack of contact with perversion, which permits a complete repression of the opposite sexual tendency.

Anatomic support for the fundamental bisexual nature of humanity might be found in vestigial sexual characteristics. Men have breasts, and women have a rudimentary male organ in the clitoris. The suggestion is that at some remote evolutionary epoch, the sexes were united in the protohuman body, as they still are in some lower forms of life. Theosophy pretends to possess a good deal of esoteric information on this androgynous state in which man was male-female; but we also find references to it in the religious myths of both cultured and primitive peoples. The Greeks erected a statue to the Divine Hermaphrodite. In the anthropomorphic concept of divinity, God had to possess dual sexual characteristics, or He could not be omnipotent. If man was created in the image of God, he too, had to be bisexual. In the Old Testament, we find a legendary account of how the separation of the sexes came about.

According to Genesis, God performed a surgical operation on Adam while he was asleep. He took out a rib and fashioned Eve. In modern psychological language, this means that Eve was split off from Adam. In this wording, the Biblical story conceals a profound evolutionary truth. Ever since the sexes have been separated, Man is restlessly searching for his Eve, the missing part of his self, and this view of the love quest is confirmed by the marriage ceremony, which is supposed to make a woman one flesh and blood with a man and work the miracle of two souls in one body. The words "whom God hath joined together let not man put asunder," clearly suggest that the marriage ceremony is a restitution fantasy.

When a man falls in love with a woman, he is tricked by Nature into believing that he has found his Eve and that his personal part of the racial trauma of the separation of the sexes is about to be remedied. By the time he discovers that the woman is not his flesh and blood, it is too late; the continuation of the race is assured; and Nature has accomplished her purpose. Only rarely does it happen that Eve proves a soulmate in the romantic sense. If and when she does not successfully objectify the missing sexual component, man's sexual restlessness remains unabated; and the archaic quest goes on. As for Eve, her disappointment and search parallel Adam's.

I believe this disappointment is the deepest determinant of the woman's masculine envy. It is said that a woman does not accept her femininity until she bears a son. The reason, on the foregoing

theory, is that only in the male, arising from her womb, can she find an objectification of that for which she archaically yearns. It is still an illusion, but it comes as near as Nature permits to the fulfillment of an age-old dream.

It would seem to follow that the failure of the quest automatically assures monosexuality. So it would, but for a contradictory evolutionary event. The racial dream of sexual unification is actually on the point of realization when a new human being is conceived. The sperm buries itself in the ovum, the male has found the female. The great dream, however, meets with immediate or early frustration. The new human being, springing from the ovum and the sperm, cannot retain both sexual components. While it takes at least two months of embryonic development to find evidence, by autopsy, of the sex of the embryo, the biological view is that the die is cast at the time of conception, that the sexual future of the child is determined by the character of the male sperm that succeeds in uniting with the ovum.

How the actual determination of sex takes place is a mystery. All we know is that the clash between the sexual nature of the ovum and the sperm is somehow resolved; and, whether this solution is instantaneous or not, a monosexual organic evolution begins.

Unquestionably, the speculative age in embryology has not yet been left behind. The speculations of a psychologist may prove to be a valuable addition to the body of data from which greater knowledge will arise. If a man is not an isolated individual but a product and representative of his race, it is conceivable that sexual determination leaves as profound an impression on his psyche, as his original androgynous constitution has left on his body.

The psychological data which I have gathered from an intensive study of dreams in a prenatal setting, indicate that sexual determination is achieved at the price of considerable struggle. Further, the appearance is as if the lost sexual potential had not been extinguished but had retired underground to haunt the winner for the rest of his life. To embryologists, this may sound absurd; but even if this is only a fantasy of humanity, which embryological data cannot yet support, this view has very great value from the therapeutic standpoint. It assures a simplicity of presentation of the facts of bisexuality and elicits gratifying response. Further, some of the deepest yearnings of the race can be traced to this concept of bisexuality.

It seems as if the poets, the greatest dreamers of the race, had always realized that the quest for Eve in the outside world is doomed to failure, because the real Eve only exists within.

Journey to Fairyland

For an enchanting illustration, I shall turn to "John, the Brave," a famous Hungarian epic poem by Alexander Petöfy, one of the world's greatest lyricists. The poem is the apotheosis of the Hungarian *hussar*, or hero-ideal:

John, an illegitimate child, was found in a maize field. He became a shepherd and, after losing his flock, went out into the wide world in search of adventure. He gained fame as a *hussar*, conquered human enemies and supernatural ones; but, throughout his heroic career, his heart was aching for Iluska, his sweetheart, whom he had to leave behind and who, unknown to him, had died at the hands of an evil stepmother. When he returned and learned the tragic news, he was broken-hearted; he plucked a rose from her grave and resumed his wanderings. Finally, he reached the end of the world, the "*operencia*," the fabulous sea which stretches into Infinity. Somewhere far out in that sea is fairyland, and John determined to reach it. He blew his whistle and the giant, whom he had conquered in his earlier adventures and who had sworn fealty to him, appeared. John commanded the giant to take him to fairyland. He traveled on the back of the giant for three weeks; and when he reached the island kingdom, he found three gates guarded in succession by three bears, three lions and three fire-spitting dragons. He killed them all and entered fairyland. Though he had reached the end of his quest, his heart was still full of unhappiness. In despair, he threw the rose which he had plucked from the grave of Iluska into the blue waters of the fairy lake. A miracle happened! The lake contained the waters of Life, and the flower changed back into his beloved. John dove into the water and rescued her. The fairies elected them for their king and queen and they lived happily forever thereafter.

It does not take much imagination to discover the fetal elements in this delightful fantasy. Fairyland is the kingdom of the unborn; and the fabulous sea is the impenetrable barrier between the prenatal and the postnatal world. It can be surmounted only by superna-

tural force. It takes a giant to conquer it. To the giant's huge size, John is as diminutive as the fetus to the adult. The nine guardians of the gates speak of the nine months of gestation; and the fire-spitting dragons represent the cannibalistic concept of birth and uterine return. We have been disorged in pain and fear from the belly of the maternal giant in birth, and we are afraid of returning to the prenatal Elysian fields because we would have to pass through the jaws of monstrous death. John, being a hero, succeeded in killing the guardians of the gate with his sword; and the portals of Utopia sprang open before him. But he cannot be happy in the womb as a lonely male. Far back, at a remote evolutionary period, he was complete, male and female. In Iluska, he had found his female self but had lost her. Now, in the amniotic waters of fairyland, he finds himself united with her. He is male and female, a real king in the Unborn's universe.

The fabulous sea beyond which happiness is supreme, emerges in a Kalman operetta in a song which I translate in my own words from the Hungarian:

Beyond "operencia," happy we shall be;
 Beyond "operencia," on kisses we shall live;
 Beyond "operencia," we'll find a fairy home;
 Beyond "operencia," happiness awaits us.

Hungary is an inland country. To her inhabitants, the sea is something almost mythical. Hence fairyland is beyond the seas. In Scotland, fairyland is underground. He who goes to sleep within a fairy ring might be kidnaped by elfin creatures.

A story by H. G. Wells, "Mr. Skelmersdale in Fairyland" gives a delightful description of the adventures of a keeper of a small shop who went to sleep on Aldington Knoll and woke up, reduced in size, in fairyland. The fairy queen wished to keep him there; but he had Millie, his fiancée, in the world; and the illusion that Millie could not be his Eve had not yet been shattered. So the fairy queen let him go. But no sooner did he return than his former sweetheart vanished from his mind, and the image of the fairy lady became triumphant. He tried to sleep on the Knoll again, hoping to be taken underground, but it was of no avail. The longing for fairyland and for the union with the true beloved could be fulfilled no more.

The tragedy of finding and losing the Beloved, even though one has entered fairyland, illustrates the mental confusion from which

humanity suffers in understanding the real nature of the missing self. Sometimes the image is confused with that of the mother, because it is through her alone that the yearning can be fulfilled. Then, incest motives may appear in the fantasy or an exaltation of the mother image may take place, as in Louis Anspacher's beautiful poem: "The Pilgrim" *

It's somewhere hereabouts that she was born
She told me once, and I have not forgot.
Her eyes, when they first opened, saw this spot
That now is sacred to me. Here the moon
Was sunnier and the night less forlorn
Some music clinging, or I know not what
Because of her. I pondered: is there not
Of footfalls somewhere on some pavement worn
Ever so lightly by her passing? So
I wandered through the clangour of the street—
I was so still. I listened, walked so slow,
Looked everywhere among the hurrying feet,
For some dim traces of the long ago.
An ache came over me, but an ache so sweet
I would not change for many a joy I know.

In still other instances, the Search for the Beloved leads to a mysterious country whose existence has not been suspected and which can only be reached after overcoming obstacles of an incredible character. The average mortal is barred from the quest by the inaccessibility of the approach. Such is the story in Rider Haggard's *She*, a mysterious, white queen ruling over a primitive and cruel black tribe. She enjoys unfading youth and beauty, having bathed in the rose-colored flame of life two thousand years before. This fountain of youth emerges from the ground in a mountain cave and hither Ayesha takes her hero to make him immortal and co-ruler of her land. To take the fear out of her beloved's heart, she steps into the fire again—and pays the awful price of death, aging and shriveling away in a matter of seconds, for she did not know that no one can bathe in the living fire more than once.

Like Mr. Skelmersdale, but for a different reason, the hero loses the Beloved through insufficient enlightenment.

Pierre Benoit's *Atlantide* plays on the same motif; but there the mysterious African queen ruling over the Tuaregs is a vampirelike creature, who destroys her lovers, until the real Beloved comes and

causes her destruction. For the hero who finds the fabulous queen finally flees from his love—and his hate of her.

Let us now see what happens in the dream life of those who seek for the Beloved but suffer from similar mental confusion.

Giving Birth to One's Self

A woman of 26, who is married and is the mother of a three-and-one-half-year-old boy, dreams of seeing a girl dressing a wooden doll, putting wadding on the chest and binding it with strings. It is the figure of a boy, and she has a feeling of frustration at the sight.

The immediate query which the dream prompts is, Was she sorry that she was not born as a boy? She was. Her mother wanted a boy; the girl always played with boys and to this day likes heavy work and masculine jobs. Six months ago, through stillbirth, she lost a boy child. She still had milk, had had too much with her first boy; and her breasts are of fair proportion. By the wadding, the dream girl (who was herself) was making a bisexual figure out of the boy doll. "Bi" means two. She always wanted to have two children, and in her dreams, people who had twins or two children figured abundantly. She was an only child and had suffered in infancy from love starvation. Was her twin fantasy an attempt to give a loving companion to the child in herself? Or was the fantasy only due to the male-female preoccupation?

She dreamed of going uphill, seeing water or a dam. Then, in a bright room, she opened a very large book about two worlds and something between them. She was thinking of an atlas and of separating. She seemed to be a boy, 10 years old, and she explained to "another" 10-year-old boy that she was accomplished in love because she had a nursemaid who was left unsatisfied with her lover, and she took his place. The book was filled with holly, the sharp edges of which fitted together. The pattern suggested drawings of spermatozoa.

Here we have proof of masculine regret and also of a split. She is two boys; the book speaks of two worlds; separation and a fitting together are mentioned with references to spermatozoa; a double number (10) is given which, from the phallic viewpoint, hints at the male and female shapes. Going uphill may indicate progress; and,

from the book, she apparently wishes to learn something; perhaps separation and fitting together are not antithetic terms; perhaps her integration is dependent on the clarification of her male and female status in life. She admitted frigidity and general restlessness and dissatisfaction without knowing why. But women did not attract her, and she had no sexual interest in them.

Her son had an attack of convulsions, and she took him to the hospital in the middle of the night.

"When I came home, it was early morning. It was misty. Steam came up from the manholes in the street and I experienced a wonderful feeling of elation as if walking into the complete unknown, as if I were going out of this world. It reminded me of Dante's *Inferno*. I have seen such misty mornings on Long Island, when the contours are lost; you are alone and, in the distance, faint lights twinkle in big buildings. At the head of the Eighth Avenue subway, the feeling of hurtling down into a tunnel of flickering lights gave me a similar sensation. I also experience it sometimes in the morning on Washington Square and on ferryboats to Long Island."

The description fits the vague feelings which well up occasionally from the prenatal levels of our minds.

"I dreamed of being in the house of an unpleasant neighbor woman who is always getting involved with everybody. My husband had a mink coat on and looked fine in it. I thought I could cut it down to fit me. I tried it on, but as I kept arranging my bag and coat, the fur was gone, the coat was threadbare, a wreck."

Men do not wear mink coats. It is a mistake to wrap her own femininity around her husband. He is not the lost Adam; he must be permitted to be himself. As long as she keeps on objectifying her masculinity in him, her marriage will be a wreck.

The same night she dreamed:

"We made our double bed into a single bed by pushing it together. I thought I could pull it apart again if I wanted to. Then I looked under the bed and saw that I wouldn't be able to reach the gas hole for light."

Here is proof that she is attempting to fuse the male and female but that she is doubtful of its practicability. The gas in her apartment is not for light, but for heat. She is confused about both—the heat of passion and the light of understanding.

But she was progressing fast, and her relationship to her husband underwent a wholesome change.

"I am riding in the prow of a boat and see Archie, my boss, swimming in the water. He is carrying my son and a little girl on his back. My son fell off but was all right."

This completes beautifully the prenatal bisexual picture. Her masculinity is now represented by her son. It fell off in the waters of birth. Her femininity stands out as conspicuously as the little girl on the back of Archie. His name contains an allusion to the pubic arch, and, as her boss, he represents in himself both parents fused. As she had heard some gossip regarding his homosexuality, no doubts can be entertained about the correctness of this interpretation. The dream continues:

"Upstairs in a closed-in sun porch, tomatoes are growing in large sandboxes. It is bright and sunny and I have a vision of water. Then comes the feeling of uselessness; the New York soil is bad; you cannot raise plants in it."

When the patient was pregnant with her son, the only thing she could keep on her stomach was tomatoes. This association, and the vision of water, confirms that the closed-in sun porch is her own womb. She is striving for bisexual balance, but is still skeptical.

A few days later, she dreamed of being in a hospital with her husband and her son, who was in the baby carriage. Then her son ceased to be a baby. In his place, there was garden soil in the baby carriage and she was stirring it up, being conscious that she had to finish something. The hospital was a composite picture of hospital, art gallery and a bank.

Stirring up the soil hints at some basic biological adjustment. The bank is another womb symbol, a place for valuables and the most valuable thing is the seed locked up in the vault of the womb. Proof of the symbolism came the same night in this dream:

"I heard a siren. It suggested a combination of fire, air raid and earthquake. I fell down and got my hands dirty in a mixture of sand and oil, such as you find on garage floors. Then I got up to put my son to sleep in another room. It turned out that they had put him to sleep in the bank vault. They had to open it to get him out. I was told I

should get a letter, in order that he should be able to get a job when he grows up."

Not only is the patient putting her masculinity in another room after it is brought to the light of the day, but she is setting out to prepare an outlet for it in adult life. The repressed male, represented by her son, is given birth, and the time is envisioned when he will have an equal place in the sun. Then, alone, will her sexual balance be complete, and she will rise up and forget about the cosmic catastrophe which knocked her down at the very beginning of life.

For our next example, let us see what happens when a man gives birth to himself. The man is an architect. In early childhood he had a love ideal called Helen. Now he dreamed that he had asked Helen to spend some time with him and had met her early in the morning. He stopped at a stand to buy her a cherry ice cream soda and, for himself, a cone. The stand had a pyramidal roof, and he was served by a lady who looked like some of his high school teachers. There was a lot of delay. It took a full hour before he was served, and all this time Helen was waiting, sitting alone. It was 10 o'clock by the time he rejoined her.

The following night, and before any attempt was made at analysis, he dreamed:

"I was about to give birth. Just to what I am not sure, but I thought afterwards that it was something feminine I had gotten rid of. My mother was also giving birth at the same time, in the same room but on a separate bed. There was no consciousness, however, that my sex was anything but male.

"After it was over—and there was no impression that the delivery was more than an ordinary amount of trouble—I saw my mother on her bed. Her bulk had decreased in thickness, she looked wasted, covered by an irregular mass of blankets that had little depth to it.

"While I understood that mother was not feeling very well, I felt badly and commenced to cry, but quietly, so I would not disturb her. My sister was in the next room. I called out, 'Mama, please have her come in.' She came in. I told her, 'I am burning inside like hot coal.'

She told me my father was away. I asked her to place me in the next room so that mother could not see or hear me in pain."

In the first dream, the dreamer is separated from the Beloved at 9 o'clock in the morning. It is 10 o'clock when he finds her. He was nine months old when he was born. In the womb, through sexual determination, he lost his twin self. In the postnatal world, he became conscious of the split, represented by 10, a combination of male and female symbols and found the missing female, his psychic sister, his counterpart, objectified in Helen. The teacher is his mother who dispenses sexual differentiation, which is represented by the cherry soda and the cone. The pyramidal roof (which carried to him a suggestion of ancient Egypt) stands for an architectural representation of the womb, in the same manner as the Bible speaks of four pillars that support the world.

All this would be idle speculation without the second dream, in which he tears himself free from the illusion that Eve could be found by objectification in the outside world. He gives birth to Helen. The simultaneous confinement of his mother is a reminder that she, the Helen in him, had been left behind in the maternal womb. They have separate beds to indicate two evolutionary levels; the current and the embryonic one. He keeps his pain a secret; except that his sister, who stands for Helen, must know about it, as it is "her" pain. By asking to be placed in another room, he is cutting himself free of an umbilical tie to his mother, the real nature of which has so far escaped him. He needs no father. He is a father to himself.

The Secret Rebellion

No repression is ever complete. Occasionally, a dream of defiance will point to the lost self as having a dream life of its own, in which fantasies of liberation, tragic resignation, or revenge are the dominant motives. Perhaps the reason why men are essentially afraid of women, and women of men, is the crime of repression against part of ourselves, an abuse of the anatomic privilege, in much the same manner as a first-born son usurps an entailed estate to the exclusion of his brothers and sisters. The law is on his side, which does not pre-

vent rebellious unconscious reactions against him in the psyches of the others. Here is an illustrative dream:

"A guest singer was to appear at the Opera. She objected to the emphasis on 'guest,' she wanted to monopolize the operatic stage. For that reason, the regular singer was kidnapped and was threatened with death unless she resigned. I felt identified with her but figured out that the threat could not be carried out and refused to resign. Whereupon, she was carried away to Denmark and kept in the 'furze' in an isolated building in a gorge, from where she was not permitted to have any communication with the world. Whenever she tried, the messengers were interrupted, so it seemed inevitable that she should be absent, and the reason of her absence would be a mystery,"

Half-awake and half-asleep it occurred to the dreamer that his daughter, who was a member of the opera company, could carry the message which would finally lead to "her" release.

Thus the daughter, on a kind of second thought, receives a key position in the dream. We see the statement of a feminine problem of the dreamer's masculine make-up right at the beginning when he identifies himself with the regular singer. Considering the dreamer's personality, this identification was amusingly absurd. Obviously, it was not the role of the singer but the feminine guise that mattered. As one's own child in a dream often stands for one's own childhood, the reference to the daughter, the only child the dreamer had, would not in itself refer to the matter of femininity. It is a common belief that we relive our childhoods in our children; and it is also true that neurotic persons re-create their childhood traumata by treating their children in the same way that they were treated. But, by putting himself on the operatic stage, the dreamer stepped into his daughter's shoes, as if to change his sex. Hence the feminine problem, which he wishes to present, must go beyond the realities of his childhood; it may stretch back to the biological stage. As the most common man's problem of this sort is the problem of his missing femininity, perhaps the message of the dream is carried by the daughter—because by this construction, the meaning of the dream is presented simply and ef-

fectively. No watchful censor could deny the entrance of a daughter into the dream of a father. This daughter happens to fulfill an interpretative role on the stage, and the stage is often associated with our fantasy life. Thus it is quite possible that this is a dream of make-believe, in which the repressed feminine self (the guest singer) succeeds in monopolizing the stage of life and pushes the regular singer (the male self) back into the limbo where the feminine self was kept locked up.

Behind the fear of kidnaping, claustrophobia is often hidden. He who is kidnaped is locked up. What the victim of morbid kidnaping fears really dreads is this locking up. But claustrophobia, in its turn, often reaches back to birth and the compression experienced in the process of delivery. The isolated building up the "furze" (fur—genital hair) in the gorge thus seems to be the womb. There were many reasons why this building should be associated with Denmark, into which we need not go. (The simplest was the association; something rotten in Denmark.) The dream shows the victorious feminine self locking up the male self in the same prison in which the feminine self was condemned to lead an underground existence after sexual determination. It is a retaliation fantasy; and it fails, but not completely, as it leaves the object lesson behind that the repressed femininity of a father has a wonderful chance of being relived in a daughter. The essential message of the dream emerges when the regular singer is liberated through the daughter. It is through her that the repressed femininity should find a sublimatory outlet on the stage of life.

The dream thus not only presents the feminine problem but also its solution. The same solution was tendered in the case of the woman who delivered her son from the vaults of the bank and was told to get a certificate by which he would find work when he grew up. The person who has children of an opposite sex has a natural evolutionary way of finding employment for the repressed sexual component. In a way it might be found perfectly true that not only does a woman fail to accept her femininity until a son is born to her, but that a man's masculinity will also suffer from internal pressure and limitation until the birth of a daughter permits a sublimation of his bisexual repression. We should not, however, be satisfied with such natural sublimation, as life does not always oblige us with children appro-

priately sexed. Further, no sublimation is ever complete. Integration by psychological education is indispensable.

Death in the Pool

Let us see now the tragic note which the bisexual repression assumes in the case of a young girl.

"I was swimming in a pool. The stage director was in charge of everything. The boys were in Faust costumes, but they were wearing red, old-fashioned doublet and hose with a Jack Horner hat. We seemed to be rehearsing. The girls were there, too. An accident happened beforehand but I did not know what it was. Suddenly, I and another girl looked down into the water at the edge of the pool and we saw, under the water, a boy in a blond wig at the edge of the pool, apparently dead from drowning. The other girl said 'Don't say anything to anybody; just pretend that we did not see it; we must not be the ones to announce it.' I protested that it was impossible to leave a dead body like that, floating around in the water. It was too horrible. Then apparently the body was discovered by the others and they pulled him out. He turned into a girl but had the same costume on, and she opened her eyes and began to move her lips; but no sound came from her mouth, as if the water had choked everything off."

The dream was nightmarish and left a bad, depressing effect behind. The dreamer could not imagine what it meant and greeted the solution with great enthusiasm and relief. The solution is: The lost male self is playing dramatics. It was drowned out of postnatal life by the accident beforehand, sexual determination. It existed underground, repressed; and it changes into herself out of the pool because in postnatal life only a female self exists. It could not speak because no analytic understanding had yet given it a chance of self-expression.

God and the Rabbi

A rabbi of 43 has been struggling with this same problem, through the torments of neurosis, the greater part of his life. Twenty years

before he came to me, he underwent psychoanalysis for six months. It failed and he thought he was incurable. He suffered from constant pains in the left side, which made him gasp and caused an ache in the left eye; from chronic constipation; from loss of appetite and from attacks of nausea, which were particularly in evidence on Saturdays when he had religious services to conduct.

His conflict with God was immediately revealed by the dream he chose as typical of his dream life:

"I am in the Synagogue. It is Saturday. I am wearing a fountain pen and pencil in my left breast pocket. They say: 'du trogst on Sabbath?' (Do you carry on the Sabbath?) I seize the tools with my right hand and throw them on top of the Holy Ark. This puts me in an embarrassing position. I fear I shall be publicly disgraced."

A terrible dream for a rabbi. He is defying the laws of his religion, and he is committing sacrilege against the Holy Ark.

"I noticed twice that instead of the Torah scroll, I kissed the robe of the man who carried it. Does that reveal a homosexual tendency?"

Such questions usually are very significant, but not in the case of those who have had analytic experience. I soon discovered that the unsuccessful analysis was more responsible for his preoccupation with homosexual thoughts, than his instinctual drives. I answered him by saying that kissing the robe of the man who carried the scroll might have stood as well for homosexuality as for an escape from God. His aggression against the Holy Ark sufficiently explains the escape. Our job is to find out the meaning of his aggression. Would he tell me what was kept within the Ark?

He replied that a scroll with the Ten Commandments, Aaron's rod and a pot of manna were supposed to be kept in it. I asked him if he ever tried to figure out the symbolism of the content of the Ark? He had not. A great light broke on him when I explained that Aaron's rod and the pot of manna were male and female symbols which, together with the Law of Life, represent human generation. The Ark is the Holy of Holies, the womb of the Mother. His conflict with God is rooted in a feeling of guilt about the womb. The fountain pen and the pencil are phallic instruments. The pen (which was red) squirts black ink (black semen) and defiles the Ark.

The answer was an immediate protest:

"I never had any unsocial, evil or sexual thought toward my mother, but I always felt cold to her, and it made me uncomfortable if I had to kiss her . . . I am a cold type, incapable of losing myself in affection. I was born alone and will die alone . . . I burst out crying when my last brother was born. It happened just when I was *bar-mitzvaed*.^{*} I suspected nothing. I was so blind! I went home and found out I had a baby brother. I took it as an act of disloyalty on the part of my mother toward me. I always hated my father, perhaps I hated her, too."

The statement which began as a denial turned into a confession. He was aggressive toward his mother because a new brother came out of her "Ark" just when he was admitted into manhood before the Ark. On a deeper level, this aggression went back to the suffering imposed upon him by his own birth.

"When I was seven years old, I had a vivid dream I was unable to forget. I saw my uncle Louis in the middle of the yard, holding in his hand a pair of tongs which icemen use and lifting with them a cake of ice; but this block of ice was red hot."

The meaning of this dream began to emerge with the revelation that Uncle Louis looked very much like the patient's mother. It occurred to me that the pair of tongs might represent the forceps used in his delivery, in which case the block would refer to blocking; ice to fear, and the red-hot condition to the bruising of his body in the course of delivery. I did not communicate these thoughts to the patient. I also kept the idea to myself that by changing his mother into Uncle Louis he might have revealed a tendency to escape from incest to homosexuality. The pair of tongs recalled the unexplained element of the attack against the Torah. Why should he have thrown a pair of tools (pen and pencil) on top of the Ark?

No explanation came forth until the patient volunteered that he always dreamed of pairs. The fountain pen was longer than the pencil. In the pairs in his dreams, one was always bigger than the other. Then, by a startling mental acrobatic, he suggested, pair is *père* in French, "father." Was he aggressive against the Ark because he resented his father, or because he could not copy his father?

* The nearest Christian ceremony is "confirmed." "Barmitzvah": a ceremony marking the age, thirteen, at which a Jewish boy acquires religious obligations.

More light came in the next dream:

"The congregation has bought a new Frigidaire. My wife and I were trying to get into it. It was locked but the walls seemed to be made of paper. My wife said: 'Push your hand through it.' I did, and felt very guilty. The congregation discovered that it had been broken into, the burglary was traced to me because I had left my keys in the lock. I determined to make a clean breast of it all."

The Ark is now replaced by a Frigidaire. It is a symbol which we find in the dream of every frigid woman. It has a genital significance—a cold woman is called an "icebox." The maternal element is represented by the man's wife. The collusion probably stands for temptation. Instead of throwing writing tools at the Ark, he is aggressive with the hand that wields the tools. He leaves the key in the lock; and this is contradictory. It is a psychic key. His dream mind is out to solve his religious conflict. He is guilty of incest, of partial return to his prenatal home. He suffers from confusion between the instinctual desire to return to the womb and the sexual act. The inability to solve a conflict of this character usually leads to a homosexual compromise.

The same day that this dream was discussed, this patient recalled a dream that had occurred over 20 years previously:

"I was standing on the steps of my Hebrew high school. Two men were below. One pushed a piece of glass into my left breast."

The ice again, the third time. It recalled an accident he had had as a youngster. He fell over some steps and impaled himself on the spikes of a fence. But it also recalled something else, which was much more revealing:

"During my first analysis, a tooth fell out of my mouth in a dream. The analyst remarked, 'Like a woman, dreaming of having a baby.' I used to have such fantasies, lying on my back and thinking that a large slice was missing from my side—that it was cut out.

"About a year afterwards, I described this fantasy as a Caesarian delivery . . . I am very much interested in what you told me about birth. Adam was born on a Friday night, before the commencement of the Sabbath. My nausea would begin at 3 or 4 p. m. on Friday and last until Sunday morning . . . In the dream about the Ark, they asked me, 'Are you carrying?' That may refer to bearing.

"Last night I dreamed of a mountain. The crater on top of it was

frozen and Americans were skating over it. I saw a woman and a child. She was embarrassed because the child moved its bowels and she had to clean up the mess."

The Ark, after the Frigidaire, turns into a volcano. The crater is frozen. The combination of heat and cold (red-hot block of ice) reappears and the desire to reënter the womb is blocked.

"I did think of the mountain as a pregnancy symbol when I woke up. 'Hara' in Hebrew means mountain and also pregnant. Life was always full of difficulties for me. I made a mountain of little things. In certain situations I would feel frozen and could not move. If I feared an attack, I never could run. I remained fixed and immobile. I used to ask myself, 'Is this a memory of the time when I was a child in the womb?' I also had many dreams of frustrated return. I used to have a recurrent dream of getting to a train, and the gate would shut in my face every time."

In the following session he added an important supplement:

"I forgot to tell you, the woman did not clean the child of feces but of something that covered its body all over. It was pink, like the stuff which would cover the body of a child in birth."

Here was evidence that the volcano dream was indeed a uterine fantasy and that when the patient spoke of feces he fused with them the idea of anal birth.

I returned to his Caesarean birth fantasy, and he suddenly asked:

"Why shouldn't we think of ourselves as being born from men? According to the Bible, woman came from a man's rib."

Glimpses of the stupendous vistas embraced by the patient's fantasy life now began to appear. He was not a woman, nor a passive homosexual, playing with pregnancy fantasies. He was a man, Adam, from whose body Eve was born. He was androgynous, both male and female, and incest or homosexuality represented blind instinctual strivings toward achieving the apparent perfection of androgynous life which the race had left behind millions of years ago.

The maternal role which he played in his Adamite fantasy first began to confuse him at the age of 16, when he attended the *Yeshiva* to become a rabbi. His left eye began to hurt. He always wanted to wipe away something from it.

I could not help thinking of the mucosa covering the child's body in reference to the volcano dream. Could it be possible that it got

into this patient's eye, or that the silver nitrate dropped into his eye after birth had left a traumatic effect? The query did not strike the patient as strange.

"I kept on giving myself affirmations as far back as 15 years ago, 'My left eye is not a vagina.'"

It appeared that the identification between eye and vagina was a remnant of his previous, abortive analytic education. It was coupled with another formulation, "I am not my mother." After repetition, both affirmations lost their affect.

The affirmation implied that he had taken his mother's body unto himself like a mantle, but he had failed to understand this. If he had understood it, he might have grasped the meaning of the homosexual identification with his mother and sister, of which his previous analyst had spoken.

What he should have done by way of autosuggestion was to word the affirmation this way, "I am not the child being born through my own eye as through the mother's vagina." He had missed the most important fact, that in identifying himself with his mother, he was giving birth to himself.

Preposterous as this fantasy is, it pales in significance compared to his Adamite fantasy. The latter helps us to a complete understanding of the deeper motives behind his attack against the Holy Ark. The pen and pencil, as a pair, represent the male and female. Within the Ark, these two principles correspond to the pot of manna and Aaron's rod, and establish an androgynous unification. In this patient's Caesarean birth fantasy, Eve was cut out of his body. By his attack against the Ark he was returning Eve, the missing half of the pair, into the womb of creation, an act which would help him re-emerge, and androgynous, like God whom the Greeks worshiped as "The Divine Hermaphrodite." The aggression against the Ark thus was essentially a fantasy of union with the Divine. Here is how the patient reacted to this final explanation:

"I have often affirmed I am God, wondering what it would do for me. I often queried why God has to create. I also believed that there is no evil. Evil is Eve. You mentioned the crater of the volcano. It struck me that crater is also Creator, and that I am lost in myself until my creative activity is inspired with the idea of returning into

Divinity. But it was all too confusing. I just could not make head or tail of it."

I suggested that his attack against the Ark could also be construed as a quarrel with God over His creation. He admitted it:

"For weeks I denied all creation. I said there was no such thing. Why in hell did God create the universe? Why did He go to all that trouble if He was so perfect, so wonderful?

"I had a nightmare during the week. Somebody was pursuing me. It may have been a Chinese. Then I seemed to get into a house or group which was sympathetic to me. Two small Chinese children, or devils, were pursuing me. A woman had control over them. In China the mother controls the children. Somebody said, 'Let her drive them away.' She caught the two pursuing devils, knocked their heads together and told them, 'Begone.' . . . and they were gone. At some part of the dream, my left palm was pierced by a curved Chinese dagger."

The dream seems to the writer to be a wonderful confirmation of what has developed before. The patient's first association with Chinese was birth "because all children look like Chinese at birth." He appreciated the curved dagger as a phallic symbol, the left at the female, the weaker, the smaller side. In the light of these associations, the two devils may stand for the masculine and feminine, representing the androgynous conflict, which his previous analyst coarsely described (in my personal opinion) as a homosexual conflict. In uniting the male (dagger) with the female (palm), he uses sexual aggression as a symbol of integration. It is a form of androgynous integration that he needs, an acceptance of the feminine within.

Anima and Animus

Having traced the sexual conflict to the dream of sex determination, we may now raise another important query. What if the conflict is merely psychic, what if Man has a composite male-female soul, and sexual determination becomes a traumatic event because the primary sexual organization exacts a corresponding psychic unbalance?

The query leads us to the Jungian postulate of "Anima," the female

soul in man, and "Animus," the male soul in woman. Is there a definite point at which the two are split apart? Is it at conception, or is it with a finality at birth?

This is how Francis J. Mott (with whom I have frequently discussed prenatal psychopathology) solved the problem in the case of a friend who normally does not recall dreams but has retained with unmitigated vividness, the memory of this dream for over 20 years:

"I was driving along in my open car. A double-decked bus came sailing past. A woman I had known looked down at me from the top of the bus and gave me a supercilious smile. The bus got 100 years ahead. There was a muddy torrent rushing—bank high—on the right side of the road. The river was running the opposite way, that is, not with the cars but in the other direction. When it had gone 100 yards, the bus suddenly swerved sharply to the right and went into the river, sinking swiftly into the muddy waters and disappearing.

"I stopped my car, and ran toward the spot, peeling off my jacket as I went. I plunged into the torrent and went straight to the spot—for I knew exactly where the woman lay under the water. I got my arms around her but she was stuck. I pulled hard. Then the woman's body came free, and I rose with her to the surface. My main thought was, 'I have saved her.' Just as I got to the surface, my pent-up lungs gave a great gasp and this awakened me."

Mr. Mott's interpretation is as follows:

"In his progress toward consciousness (opposite to the flow of the 'Unconscious River of Life') the female part of the dreamer outstrips the male. The Anima was superior ('It smiled superciliously'). In fact the Anima got ahead of the male element by the phallic significance of 100, in which the balance of 1 (male) and 0 (female) is shown by the extra 0, making 100, or two female elements for one male. The obscured waters of the unconscious were there. The female element suddenly dropped from the race and was plunged back into the unconscious as the Anima, but the male element did not abandon it. It knew exactly where it was. Right to the end (i.e., right until birth) it struggled to free the female from the unconscious

and bring it over into consciousness with it. In fact, at the moment of birth, there was consciousness that the male had rescued the female and brought it over to safety. This consciousness persisted until the very moment when the dreamer did, *de facto*, give his first gasp at birth and woke into spatial consciousness.

"The fact about this dream is that I have always suspected (and now the dreamer himself recognizes) a deep and unusual female aspect near the surface. It is a great trial for him. So near to the surface is this femininity, that the dreamer has to adopt a gruff and ultra-manly attitude to prevent himself from displaying an all-embracing tenderness. This has led to sharp alternations of character in which an almost 'Dr. Jekyll and Mr. Hyde' attitude has been manifested, not with the inhuman aspect of that tale but simply in the sense of being a sharp cutoff between the two characters.

"The impression made by the dream is important. The dreamer always feared he would be a coward (i. e., demonstrate womanly timidity) in the face of danger. In the dream the male has won and has demonstrated that he is the savior of the female and not her inferior. An understanding of this at the time the dream occurred would have been of considerable help to the dreamer to play his male role in life with more assurance than he actually did."

I have nothing to add to this excellent analysis. It not only sheds revealing light on the vicissitudes with which our bisexual dispositions visit us in life, but it also permits me to push my enquiry beyond the point it—so far—has reached.

To avoid the objection that thoughts and theories of the analyst are responsible for the emergence of such dreams, that the patient dreams to oblige the analyst, I shall conclude this lengthy study by a dream which was sent to me by mail, by a man whom I have met only twice in my life and with whom my conversation was restricted to matters pertaining to "psychical research."

He said the dream was that of a friend, and he wanted to be obliged by a professional interpretation; he had his own explanation but preferred to withhold it, since he did not wish the analyst to be influenced thereby. All the dreamer had wished to add to the dream was that, on arising in the morning and reviewing it, he suddenly

felt that his companion was not his wife but his mother. I quote from the dream:

"My wife and I stood alone facing a small house. To our right, the land sloped away into a beautiful valley. Here and there, the landscape was dotted with individual or small clusters of trees, merging on the far side of the valley into mountains and forests. The sky was blue and studded with clouds, and all was visible in a mysterious half-light, as of late afternoon. Small groups of people were seen here and there, members of which appeared to be busily engaged in conversation among themselves.

"We knew that we were there for some serious purpose, and were properly imbued with the solemnity of the occasion. Presently we were joined by two or more people whom we seemed to recognize as friends, though I did not specifically identify them. They were to give us our instructions.

"We were going on a journey, they said, in order, through this experience, to solve some great psychic mystery, and we would begin this journey by entering the little house before us. This we did, by going in the front door, which led into an anteroom, seemingly much more spacious than would appear from the external view of the house. The light was dim and yet we could see a number of people loitering about, evidently conversing about matters of concern to them.

"Our mentors again joined us, and again told us of the seriousness of the journey we were now about to undertake. They explained, and we knew that, in seeking to solve these great psychic mysteries, we would encounter great perils and dangers. I clasped the hand of my companion and could feel the warmth and affection which existed between us and also felt the fear which began at this moment to steal into both our hearts. Our guides reminded us, too, of a friend who had gone this way before us and, in his attempt to understand the great mystery, had been the victim of a great tragedy. We seemed to know who 'his friend was and that some dreadful fate had overtaken him.

"In all of this, no word was spoken by our guides or by my wife or by me. The communication seemed to be mental.

"By now it was nearly dark. Our friends left us and we started for-

ward alone into the darkness ahead. As we progressed I was increasingly conscious of the warmth of affection which seemed to flow from the hand clasped in mine, and also of the fear which filled her heart, all of which emotions found their counterpart in me.

"Soon the darkness was complete, but somehow we knew that a corner had been reached. We turned to the left, and again to the left, so that now we were progressing back toward the direction from which we came through another part of the same building. I was conscious only of our journey and the increasing intensity of fear and affection which possessed us.

"At length we came to a large door which opened on to a small courtyard or patio. Across it we saw another doorway to a room beyond. The courtyard seemed impassable, filled with water, mud and trash. The only way to reach this room safely seemed to be by way of a timber or waling fastened to the wall of the building, on the left side of the yard. Turning loose the hand of my companion, I sought to reach the distant doorway by walking along this narrow beam, supporting myself as best as I could by my hand against the wall. I came to a hole in this wall but I would not grasp its edges because I knew some frightful danger was concealed on the other side. My hand or arm might be crushed, just as certainly as my body would be mangled if I attempted to pass to the other side of this wall. Coming to the end of the wall, I leapt through to the doorway, only to find my companion in the room there before me.

"It then seemed that we were at the end of our journey and could go no farther. Again I held her hand, to share an abounding love and a great terror, as we stood in the impenetrable gloom. We knew that whatever fate was to overtake us would now be upon us, and as the oppression and fear turned to horror beyond endurance, I heard these words explosively whispered in my left ear, 'Go out! Go out!'

"I struggled to go back to the doorway to jump out, but in spite of all my struggles I could not move. I knew we could never escape that which was about to destroy us both. Consciousness was the only refuge and I awoke."

In my answer, I expressed the opinion that the dream is a birth dream. The small courtyard or patio, filled with water, mud and

trash and negotiated with considerable difficulty, is the uterine passage. The hole in the wall is the gate to life. The frightful danger concealed on the other side is a dramatization of the ordeal of birth. The anxiety of the dreamer that his arm might be crushed or his body might be mangled reveals precisely the affliction which we face in being born.

The small house, I continued, is a symbol of the mother's body. The darkness is the night of the fetus. The friend who "had gone this way before us" suggests the loss of a brother or sister before the dreamer was born. So far, the analysis of the dream is on fairly safe ground. For the rest, I said, I would throw scientific caution to the four winds and say that the dream deals only incidentally with birth; that it may equally well be described as a conception fantasy, may even be a prematernal one.

"You seem to fear," I said, "that somewhere you have missed an important turning in life, that you are not doing exactly that which you came here to do. The dream appears to answer this deeper anxiety. It is telling you that you have a mission; it is an admonition in no uncertain terms that you have undertaken something definite in another state of existence. No indication is given as to what your precise undertaking is. If there is a prematernal state, probably this is as far as any dream could go. The essential part of any such undertaking might be that you will not be reminded of it again.

"My impression is that the journey in order to solve some great psychic mystery is voluntary, but that you had already forgotten what you intended to do. That might be expected. We do not carry over a continuity of consciousness from the prematernal state. Yet, the forgetting of the mission, from the prematernal point of view, might be called a tragedy.

"The identification of your wife with your mother may serve the purpose of a uterine reference. This, however, leaves the greater question of her joint descent unanswered. It is not enough to assume that the wife-mother is the feminine self which stays behind, imprisoned in the womb, as it were, because of the primary sexual organization. It is not enough, because the wife-mother is present, apart from yourself, before you enter the maternal home. The speculation which this permits is that we may have to postulate more than an androgynous body; that we may have to think of an androgynous soul." (This is where the "Anima" of Jung enters into the picture.)

My correspondent complimented me on the "noteworthy success" which I attained with the interpretation. The dreamer was the writer himself; and he sent me a copy of his own original interpretation, in which he was assisted by no psychoanalytic knowledge.

From his earliest childhood, the dreamer had suffered from a dysfunctioning of his autonomic nervous system, which found expression chiefly in digestive upsets. The dream came to him in answer to a mental request which he addressed to his unconscious before he fell asleep. When it dawned on him that the hand which he held in his in the last room was not that of his wife but that of his mother, he was filled with amazement, because he then realized that the dream "is of the child in its mother's womb before and at the moment of birth." He learned from an aunt that he was not the first child in his family. His mother had had a miscarriage before his birth.

"The friend, then, who in the dream had gone that way before us and who had been overcome by some great tragedy was the representation of this stillborn child . . .

"I have never before attempted to analyze one of my dreams, much less those of others, and do not consider myself competent to do so. Nevertheless I am certain that my interpretation of this dream is correct. . . . The answer to my question is, 'The disturbances in your autonomic nervous system are due to psychic trauma at birth.'

"The question now arises, 'Is this dream telling the truth?' My answer is, of course, that I do not know and any judgment on the matter must be conjecture. . . . My mother's first pregnancy resulted in a miscarriage with the loss of her child and no doubt a danger to her own life. It could hardly be otherwise than that the development of her second pregnancy was a time of increasing fear and love for her child, culminating at delivery. It is not 'cricket' in medical circles to suppose that a child should acquire traits or dispositions due to prenatal states of the mother. Perhaps they are right but it is still my thought that continued telepathic impressions may have passed from mother to child, to remain imbedded in some manner in the developing subconsciousness of the latter; to reveal its presence throughout life in the personality of the man. So far as I know, this idea has never before been expressed, and I know of nothing in the literature of psychic phenomena to support it.

"It may be of interest also to note that in the flash of enlightenment as to the meaning of the dream there was an accompanying feeling

of familiarity, that I should have known, or did know once, that it was all true . . . that it was somehow part of myself."

Unaided, without any knowledge of prenatal problems, the dreamer did remarkably well. His interpretation illustrates one fundamental truth, the dreamer always knows the meaning of his dream, but he is seldom able to bring this knowledge up into his conscious mind. This dreamer succeeded remarkably well, though he failed to solve the meaning of the feminine element.

I doubt if anyone could give him a really authoritative answer. The best we can do is to note the tremendous speculative problem which it raises and to hope for future data that will better enable us to retrace our journey into this life from the point of birth to conception—and perhaps beyond.

Acceptance of the ideas advanced in this long study would lay the foundations of a prenatal psychology as a counterpart to embryology, which bases its conclusions on the animal nature of man. The only concession which the science of embryology is willing to make to psychology is thus summed up by George W. Corner, of the Department of Embryology at the Carnegie Institution of Washington, in "Ourselves Unborn:"

"Humbly employing such visions as may be granted to an embryologist, I declare my conviction that the spirit of man—all that makes him more than a beast and carries him onward with hope and sacrifice—comes not as a highborn tenant from afar but as a latent potentiality of the body. It too is received as a germ, an opportunity, something to develop. The spirit, with the body, must grow and differentiate, organizing its inner self as it grows, strengthening itself by contact with the world, winning its title to glory by struggle and achievement."

Dreams of the Race

It is not to the embryologist that we should look for discoveries as to the essentially psychic nature of man. The spirit, soul, or organismic mind, cannot be revealed under any microscope. The evidence for its existence must be sought outside physiology, mainly in mental manifestations. Anthropology, mythology, comparative reli-

gion, folklore and psychical research might be of greater assistance to psychology than purely medical research. They follow the high road to the psychic treasure house of the race. If the story of Eve's creation reveals the Biblical key to the sexual conflict of the race, the traditions of primitive peoples might vouchsafe further discoveries.

The strange habit of the *couvade* repays attention, if studied in this light. When the father of a newborn babe retires to bed and receives the congratulations of his friends, it is not enough to assume that the motive is desire to prove the paternity of the child or to show that father cannot be relegated into the background when an event of such importance occurs in community life. He may be impelled by deeper, archaic motives. If his body still bears traces of his androgynous origin, the racial level of his psyche must also bear scars of the divine operation by which its original sexual unity was broken up in the dim prehistoric past. I am inclined to think that the pride which a man takes in his manhood is a compensation mechanism to keep repressed the racial memory of an ancient spoliation; that man has never succeeded in healing the ache which the surrender of his organic bisexuality has left in his heart; that in the *couvade* he rises in rebellion against his crippling monosexuality and reëchoes the *status quo* in which alone, unaided by that strange creature called woman, he was capable of bringing forth life and of perpetuating his species. The *couvade*, in this light, is a mental atavism, an evolutionary regression to the androgynous level of the race. It is a fit parallel to the legend of Eve's creation, and it aims at canceling the splitting of the sexes by an act of fantasy.

Psychological evidence of surviving androgynous unconsciousness can also be seen in the religious practice of circumcision among the Jews. I see in it a commemoration ceremonial of the setting apart of the male by God, not for the purpose of distinguishing Jews from others, but as a reminder that the total circumcision of women by birth has taken place at the expense of their organic unity. The injury thus done to the male could well be responsible for the menstrual taboo. It is not so much that a woman is unclean in her period but that her bleeding mobilizes the pain memories of an archaic dissociation caused by the splitting off of the female from the male. Circumcision is a masochistic submission to God; and, in it may be hidden the clue of Jehovah's thirst for blood. The concept of a God

of Wrath is said to have fitted the psychic needs of primitive Jewish tribes; but if it was really God who molded man in his image (and not the reverse), the Caesarean section performed on Adam in his sleep may have qualified Jehovah for a ruthless deity in the same manner as an unskillful operation may earn for a surgeon the "butcher" epithet. The operation in the Garden of Eden has left man with a psychic trauma which Divinity, for Its mysterious ends, saw fit to leave unreleased. Freud thought that the masochism of the Jews originated in the guilt of having murdered Moses. We have about as much psychological—as he had scholarly—evidence to indicate that the need of atonement springs from much deeper racial levels and that the circumcision of the male child after birth harks back to the separation of the sexes—as an act of symbolic retribution for the guilt of rebellion against it.

The barbarous practice of sacrificing the first-born son to God may have sprung from similar unconscious motivation. In dreams the son, the little one, is often a substitute for the male organ. This may originate in the organismic awareness that in the course of birth the child is in phallic relationship with the maternal body. On this basis, the sacrifice is a symbolic act of self-castration. As the castrated man is a neuter, the act promises to free him from sexual conflict. On the racial level, however, only God can grant freedom because it was God who had set the first male apart. Hence the instinctual striving to return the first son or first fruit to God aims at appeasing Him by the sacrifice and at achieving release from the primary cause of disintegration.

In the Arc of the Covenant, I see another reminder of the androgynous past. When it shelters the Book of Law, together with the phallic rod of Aaron and the feminine pot of manna, and is made the focal point of worship in the synagogue, an obedience to God's sexual decree is being promulgated by the rabbinical fraternity. In holding the emblems of both sexes in its enfolding sanctum, the Arc is a memorial of the chosen people's determination to preserve the joint symbols of the golden androgynous age as an inspiration for the carving out of a better future for the race.

Nothing could better manifest this determination than the search for the Promised Land during the 40 years of wandering in the wilderness. Even the Libyan desert is far too small to get lost in

for 40 years. A myth is a dream of the race. In a dream numerical values undergo strange changes. Forty years may stand for 40 weeks, the time of gestation. The Garden of Eden was the prenatal home of the Race. On the racial scale, the Flood equates with the bursting of the waters prior to birth, and the crossing of the Red Sea equates with the transition from the prenatal into the postnatal life. Viewed in this light, the meaning of the Promised Land unfolds as a stupendous vision. It is the consolation which Divinity held up to man for being driven out of the womb. It focuses human vision on the future instead of the past. It prevents the race, as such, from yielding to the regressive desire of returning into antenatal bliss, and drives it on toward a future state of perfection. Moses was a beacon light. He was not allowed to enter the Promised Land—a symbol that man must be eternally on the march lest he frustrate the great evolutionary purpose of life. Only through suffering, only through yearning, can we progress. The Promised Land must be forever an illusion, a spell and enchantment which must never be broken by attainment. We shall always seek it, but we shall never find it. Like Moses, we can stand on Mount Pisgah and discern it in the alluring distance. The day when the promise of the Promised Land would be fulfilled, humanity would reach the end of the road.

Immaculate conception, which is a feature of many ancient religions, reveals the temptation to which the Race is exposed. Only an androgynous creature is capable of conceiving without maculae. The Greek worship of the Divine Hermaphrodite was a crude objectification of remembered inner potentialities of reproduction by budding. The fact that immaculate conception is reserved for the Gods and saviors of mankind, should have opened our eyes to the tremendous fantasy of restitution which it portrays. Because man cannot be reinstated into his lost bisexual divinity, he is compensated by a Redeemer who, by his birth, perpetuates the hope that the androgynous bliss is not lost forever and that (as some religious fanatics even today believe, without being able to reason it out) a way might be found to return to self-reproduction without conjugal life. What the *couvade* does for a man, immaculate conception promises for a woman.

On the basis of such instinctual feelings, a rational notion can be formed of the development of original sin. The Fall of Man is in-

separable from the legend of Eve's creation. As man had no wish to be driven from the Garden of Eden, the original sin must have been his unconscious rebellion against Divinity for the loss of his androgynous bliss. The truth must be that Adam had found Eve on his doormat without knowing how she got there and without seeing that Eve had no enthusiasm for being there. The loneliness and unhappiness of Adam began when the separation of the sexes had taken place and not before. Instead of banishing isolation, the creation of Eve perpetuated man's misery—no doubt to a worthy evolutionary end. The feeble attempt of the marriage ceremony to bind man and woman together as one flesh and blood, in the name of the same God who is responsible for their being apart, is a failure of a restitution fantasy. It does not solve the androgynous heartache. It is an hallucination, a snare and a delusion. The miracle of immaculate conception is better evidence of human faith in the eventual reattainment of primordial happiness. It offers, at least, a solution for the original sin by annulling the separation of the sexes from which it arose. It is also a fantasy, similar to uterine return, but on a much vaster evolutionary scale. Man does not live by bread alone. He lives by fantasy. It is an essential function of his psyche. Life is a ceaseless struggle; and unhappiness, to which we owe the greatest discoveries of civilization, is divine. Without fantasy we could not bear so much divinity. We keep ourselves in balance by fantasy. But when fantasies are purely unconscious, they remain ineffective. By making ourselves conscious of a stupendous regressive dream of the race, we may hope to attain to a greater measure of peace than we have heretofore enjoyed.

2.

ROBBER OF THE WOMB

THE neurotic has but one enemy—his conscience. It never gives him peace, and the tragedy of neurosis is that alone, by his unaided efforts, the neurotic is unable to find out why his conscience pursues him like the Furies of Greek tragedy. Remarkable and pathetic are the ways in which he tries to escape it, only to find that no matter what he does it is always the wrong thing.

The story which will be unfolded here shows the development of homosexuality as an escape from fantasies of aggression against an unborn sibling.* Its hero or victim is a gray-haired man of fifty-five, a college professor with mild blue eyes and a very youthful face. He came to me with a letter of recommendation from a fellow analyst who frankly stated that a sort of impasse had developed in his treatment of the case, and he hoped that I might be able to do better for his patient than he had. He was the second analyst on the job. Between him and the first analyst, the professor had spent six years in trying to understand his masochism and passive homosexuality.

I paid him no compliments for his persistence. It became clear very soon that resistance to his previous analysts was part of his masochism. Wallowing in self-pity over his wasted and empty life, he used analysis as a means of guiltless self-torture and as a substitute for homosexual relationship. In pursuance of this veiled objective he succeeded in keeping his mind blank—which was fortunate, as it had kept his intellectual and emotional processes from being warped by long-drawn-out analytic effort.

* In this sense, this case history is an excellent illustration of the influence of prenatal determinants on personality development.

I was told that it took him hours to prepare for his daily lectures in mathematics, that he made constant mistakes, that he could not concentrate and forgot the essential matters as soon as he relearned them. He was friendless and lonely and his homosexual practices made him very unhappy. The fear that he might be found out caused him intense agony. He would have liked to be normal and love women. This, however, was only a vague fantasy and not a serious aspiration. Loving women only meant to him being free of neurosis. The thought of kissing a woman made him shudder. "It would be like kissing a wall," he said. The idea of touching them was repulsive. But he could kiss a desirable man with pleasure and he loved all bodily contact with them. Yet each attempt at gaining normal pleasure from men ended in disgust. His ejaculation came too soon and to get it he had to fantasy a threat; the threat of being spanked on the buttocks by a man with strong, masculine hands. Women would not do, nor any man who wore rings. Wearing rings was a sign of effeminacy. A man with a ring was "sissy." His previous analyst wore a ring and displayed it conspicuously on purpose. The technique did not work; it prevented transference and bred resistance.

To my surprise, the patient was unable to reason out his aversion to rings. He expressed astonishment at my suggestion that the ring was a feminine genital symbol and that the men who wore rings were women to his unconscious mind. It was a fact that he resisted his analyst in the same way that he resisted women. Instead of a positive transference, he had a negative one. I wore no ring at the time and my hands are not feminine. Unknown to me he was looking for signs of effeminacy and was very pleased at my firm return of his first handshake. So the augury for our cooperation was favorable.

In the first two sessions he gave a rough sketch of his childhood and of his early neurotic complaints. He thought that something must have happened which made him draw into a shell, but he did not know what it could have been. His family lived in a small apartment on the second floor in his grandfather's house. He never heard his grandparents laugh and he was never allowed to romp and make a noise at home for fear of disturbing his grandparents below. His parents were Baptists and saw only church friends. The environment in which he grew up was very restricted. This was clearly recogniz-

able in his dream life. The scene of most of his dreams was laid in a church or in the college where he taught.

He was a first-born son. Two brothers came and died after him. One, Theodore, was a "blue baby." He died at the age of one and a half, when the patient was three years old. The other, Harold, died at the age of six from diphtheria when the patient was twelve years old.

Escape from God

The patient started schooling at the age of four, first in a private, then in a public school. He was always afraid of rough boys. He could not fight, he threw balls like a girl and he ceased throwing stones and playing basketball or football to avoid being teased. He also found it difficult to speak to strangers. His attitude to his parents is best described in his own words:

"My father was distant. I was afraid of him. He was always picking on me. I was never close to him, never shook hands with him and could not call him father to his face. I just called him 'you.' If I talked to mother, it was 'he.' To other people I could call him father. I could never say anything about God or Jesus either. I never could mention my older brother Harold's name.* I felt closer to mother but I could not put my arms around her. I remember though that when I was younger she used to hold me in her lap and sing to me. I enjoyed that."

This statement suggests tremendous guilt feeling toward the parents and God, probably on account of Harold. The patient heard too much of hell and damnation. God was a monster and the Bible was a book of horrors: children thrown into the red-hot arms of Moloch, torn to pieces by bears because they taunted Elisha, men tortured in hell as shown in Dore's illustration of the Inferno and Paradise Lost—two books under lock and key in his grandfather's room to which in fear and trembling he was drawn again and again.

Two of the patient's phobias originated in this fear of the monstrous God; the fear of thunder and the fear of bears. At the age of three he had no fear of thunderstorms. He recalled a story told by his mother

* This recalls, without any bearing on the case, the story of the little boy who was heard praying: Our father which art in Heaven, Harold be Thy name. *

of how happily he romped in a barn where the family took refuge from a fearful thunderstorm. He had no memory of this storm. The earliest one which he recalled broke at an age he could not quite determine when he was coming home from church with his father. Even then he was not frightened but already he knew that lightning was the wrath of God striking down the wicked. His favorite hymn was:

His chariot of wrath the dark thunderclouds form
Dark is His path on the wings of the storm.

His present reactions to lightning were, "If it is in the night, I bury my head in the pillow and put my fingers in my ears. If in the daytime, I go into the darkest place, cover my eyes and sit in a chair. In my teens I used to sit on the porch and watch the lightning over the water. I would get a kick out of it. An Irish servant girl would scream at every lightning stroke and run into a closet; then come out again until the next."

This suggests that his fear of lightning grew gradually as his guilt over the homosexual situation increased, and that he was afraid of the avenging God.

The fear was well-founded inasmuch as his interest in the church was not of a religious character. He was attracted to the organ and the organist, who was a man. From a large number of dreams I was able to prove conclusively that this attraction was of a homosexual order, and that the organ itself was a phallic symbol for his unconscious mind. What made matters worse, he derived masochistic satisfaction from his religious guilt.

The fear of bears was also focused on God. He was afraid of being destroyed by bears because he offended God. As the image of God is built on the image of the father, it seemed likely that his original crime was committed in the parental environment. Since masochism in men is the result of a complete repression of sadism, and since homosexuality develops from the repression of the heterosexual instinct, the finding of this crime appeared to be my chief psychoanalytical job.

He had had recurrent train dreams from early childhood, always trying to flee from home. But the sight of the locomotive filled him with new fears. To his unconscious mind it was the angry and menac-

ing father; the hissing steam threatened explosion and reminded him of the steamboiler in the cellar of his home of which he was abnormally afraid. This avenue of escape being barred, he found others in fantasy.

He dreamed of a man who was the illegitimate son of Edward VII and his "frau"—undoubtedly a foundling fantasy but also hinting, by the illegitimacy, at some transgression concerning birth. He remembered wondering if he was an adopted child as he was not born until three years after his parents were married. If he was not his parents' child he might, in time, get away. The fear pressure, however, was too heavy to permit long waiting, so he disguised himself psychically as a girl.

Spanking Fantasies

His first memory of masturbation dated from the age of eight to ten. Shinning up a clothes pole, he experienced a pleasurable friction against his penis. This was followed by a fantasy that someone was after him to spank him. When the boys spoke about girls, he was interested, but never attracted to them. He thought he was not old enough. Later he realized that he was different, but it was only at the age of forty that he came in contact with homosexuals and yielded to them. Until then his sexual desires were satisfied by masturbation, rubbing himself against a long cushion held between his legs. He felt erotic sensations in the perineal region and on the glans. None of his homosexual affairs gave him as much satisfaction as masturbation.

His first trouble with masculinity was a tight foreskin, barring the urethral opening. In passing water he could not "shoot" straight. He wanted to conceal this infirmity from the other boys, and began to sit down on the lavatory like a girl. He noticed a lot of secretion under his foreskin; and it was painful to the touch. At the age of twenty-six he had himself circumcised, and thereafter became very narcissistic about his penis—an overcompensation for infantile inferiority. Up to the time of his circumcision he could not touch his penis while masturbating. Now he could and took pride in its size and shape. The boys in the school used to say that the size of the penis was due to masturbation, but that the practice led to a softening of the brain. I

wondered if it was due to the need of defending himself against a fear so imparted that he developed premature ejaculation.

It appeared that the idea, "It would be better if I were a girl," developed from his infantile penis consciousness. Seeing a little girl perch above the "privy" and let it "fly" he thought the water came from the rear and wondered if he could get it from there himself. His rectal orientation thus had a narcissistic motive, but its erotic content was mainly derived from memories of the primal scene; intercourse between his parents.

He vaguely recalled that one night he woke up in his crib and saw his parents in a tight embrace. Then came the memory of another scene. He was still in his crib, yet seemed to be looking down from the foot of the bed. He felt as if he had just come in and saw something without the parents noticing him. In a dream he was peeking through the kitchen window at his mother and did not want to be seen. He also saw the stern of a large ocean liner projecting from the pier. In giving associations he recalled how curious he was to know what was going on in the parental bedroom, how he got up, stood against the door and listened. The stern of the ocean liner suggests the buttocks. A boat is a "she" and a good symbol for the mother, the "boat of life." Did he see his mother's buttocks exposed? He answered, "I would not be surprised if they were in some such position, clinging to each other. I faintly remember it."

The reaction of parental intercourse on young children is serious. Excitement and fear seem to be combined in it. The father appears to be attacking the mother and the mother seems to welcome the attack. A boy child responds to this confusing impression with hostility against the father. Was the patient's fear of his father due to this hostility? Was his spanking fantasy a fixation on these early impressions?

The hand that spanked had to be smooth and hairless. Both his father and his grandfather had hairless, smooth hands. While he could never visualize the spanker behind the spanking hand, he did recall that he had a pleasurable sensation from brushing against his father's opened legs when he was between five and seven and that he had asked him for a spanking. He was often threatened with spanking by his father, but the threat was never carried out, so the pain

the spanking could have caused remained a fantasy; it was not given a chance to become a deterrent.

Horror of Corpses

Loving spanking as he did, he could never talk about it. If somebody mentioned it, he changed the subject, which indicates that forbidden sexual memories were hidden behind it. Nevertheless, the mother fantasies alone were insufficient to explain the patient's curious sexual development. In the background of incestuous emotions, a devastating trauma lay hidden. His first dream during my analysis of his case plainly hinted at this trauma, though I failed to recognize its full implications until a later date when his dream mind became more outspoken. The dream, dated June 15th, 1940, is worth quoting in full:

"I have a paper bag in which there are some baby mice. They seem to belong to some woman. I want to look in the bag and see them, but discover that they are not there, but in a cardboard box. In picking up the box, I spill the mice out on the floor. The room is not very light, and the carpet is of a dark color, so that I cannot see them. They are very small and I fear that they will escape. I do see one and place a match in front of it, so that it will crawl on to the match and I can pick it up. When this happens the creature spreads its wings, so I see that I have a large insect instead of a mouse. I feel sorry for having spilled the mice as the owner will not want to lose them."

He associated with mice: "Repulsive creatures, of the order of snakes and rats. In the dream they were no bigger than a wasp or a bumblebee. I would say that I am trying to bring out something disagreeable, that the mice stand for concealed things in my nature. As the mice belonged to a woman these things have some connection with my emotions. The dream left me with a sense of disappointment. I lost something which was not my own. I would not have felt responsible had they been my own."

When I asked him a direct question as to the symbolic value that could be attached to a mouse, he answered readily "It is a penis sym-

bol, the box could stand for the womb." He added that both the paper bag and the cardboard box, which was the size of a shoebox, were of hard paper. The darkness, he thought, could stand for his inability to penetrate into his unconscious mind. The match could have been a toothpick.

Admittedly, birth symbolism, responsibilities to his mother and a confusion on this account are displayed by the dream. When the mouse changes into a winged beetle, one is tempted to think of the winged phallus of the ancients, which might be an allusion to sex fantasies at a very early age. The dream, however, is very precise regarding the loss. In fact, the mice are not only lost after he spills them, but, through the symbol of the winged insect, go through the metamorphosis of death. The paper bag and the cardboard box having suggested to the patient the womb, it is hardly possible to ignore the thought that the tiny size of the mice refers to embryonic development and the dream essentially discloses an infantile fantasy of attacking the mother's womb to destroy the competitive siblings before they could be born.

If this is the correct explanation, another of the patient's extreme reactions—the horror of corpses—becomes intelligible. It first manifested itself when his grandmother died of asphyxiation. After two weeks of lingering, his grandfather followed her in death. The undertakers did their job in the house. At night, the thought of the body below made him wild with fear. He could never sleep in his room after that, and moved up to the third floor. He still felt such horror of corpses that he would not stay in the same room with one or sleep in a room in which a corpse had been kept. His earliest recollection about dead bodies reached back to the age of three. During a boat trip to Buffalo, somebody saw a floating corpse from the deck, and called the attention of a search party to it. This trip took place either before or after Theodore was born. The incident, as an objectification of his destructive fantasies against the unborn or recently born Theodore, or as a pattern of death in the waters to be used later against Harc'd, may have played an important part in the patient's guilt consciousness regarding his mother, supplying him with additional motives for his subsequent escape from mother fixation to men.

In Buffalo, he was fascinated by the pipe, smoke and fireside talk

of a certain Mr. Baker. He remembered another man, a relative in Norwalk, who was also just about "it." Together with this fascination by the male, signs of a bad conscience appeared in his inability to show affection to his mother to whom he was deeply attached; further in the fact when he was left alone at home he imagined all kinds of accidents happening to his parents. This is usually a sign of concealed death wishes. In this case, the anxiety served the same ulterior purpose as his religious guilt: it gave him a good chance to be sorry for himself. He admits that he derived enjoyment from the situation.

Flight into Homosexuality

In the notebooks which the patient placed at my disposal from his previous analytical periods, I found a number of dreams revealing homosexuality as a mechanism of escape.

He dreams of a little bedroom where he slept as a small boy. He is preparing to do certain things and his parents make sarcastic remarks about his plans. They do not understand him. Then he hurries to get a tube train †, Jersey in order to get away from them. It is late at night, the trains run infrequently and he fears they will overtake him before he can board one. Then he is in a college in the physics class sitting amongst the boys and enjoying it. The class is overcrowded; they keep on bumping together and their knees rub against his, which gives him a delightful sensation. Then he finds himself clad in semitransparent bathing trunks. A woman laughs at him. He looks in the mirror, is surprised at his appearance and laughs with her. By this he acknowledges that he made a ridiculous figure of himself masquerading as a woman when the transparent trunks reveal he is a man.

Another dream indicates that he did blame himself for Theodore's death. He dreams of a number of articles in a box, and he is to change the position of them. He has to take out two, one in each hand and interchange them. One of these things is a small baby. He is very nervous about the performance. As he lifts the baby up, its head drops back. Because of his bad hold, the baby gets away. becomes a tiny dog and runs out into the street where he lived. He pursues it, but in vain.

Here we witness a transformation (suggesting death), not too

dissimilar from the changing of the tiny mouse into the winged beetle. The interchange of two articles points to an interchange of Harold with Theodore; *i.e.*, when Harold was born he mobilized his earlier guilt memories over Theodore's death. As both articles come from a box and he is losing the baby, he is robbing the womb.

The same thought is expressed in much plainer language in a third dream. He is standing with a married couple on crushed stones by the railroad tracks. The woman is pregnant and is very careful. Then she falls and remains motionless on the ground. He asks her where she is hurt, and she says, "Where the baby is." He lifts her up and they both feel that part of her body. There is no trace of the baby. It is as if it had disappeared.

Continuing the dream, he walks across a bridge and is anxious about a wind which would make the crossing dangerous. On the other side he meets two small children. Their mother left them and they are on their way to their father, who is to come from the other direction and meet them. They are poor children and he feels responsibility for them. It is as if he were supposed to feed them and look after them until they are with their father.

The dream is an after-death fantasy and he feels guilty because he made his brothers motherless and hungry. They are on their way to the Heavenly Father.

His other dreams reveal the fantasied instrument with which the fetal destruction was performed.

He is on the bank of a large pool and tries to touch the bottom with a long pole. He is surprised how deep the pool is, how easily it could overflow the bank and cause damage. He feels he should report the danger but if he did he would be doing something wrong. He has no business to be up there alone. He is "getting away" with something and has a guilty satisfaction in doing so.

In a further dream, he has a large rubber suction cup at the end of a pole and stands by a toilet bowl which is being flushed. He inserts the cup in some way through the side of the bowl and pushes it into the drain. He realizes that the proper way would be to wait until the water stops flowing and then work through the top.

The dream illustrates the anal approach to the womb for the purpose of flushing out the child.

It is little wonder that fantasies so overwhelming as these made the womb a tabooed place, and hence stifled both his fantasy life about the fetal return and intimacies with women whose anatomy was likely to mobilize all his feelings of guilt.

Here is an old dream to show his despondency and remorse over his fetal destruction guilt:

"It seems to be early morning and I am lying in bed in a room which remotely resembles the room in which I was born. A sparrow flies in at the open window. I hope it will find its way out. I close my eyes. It has evidently lighted on me, as I feel an intermittent pressure on my body. The pressure seems too strong to be caused by such a little bird. I open my eyes. The bird is still flying around the room. My mother enters. A small dog is with her. The bird flutters at the open window and I hope it will fly out. I almost hold my breath in expectancy but it flies back into the room. The dog catches it in his mouth. I am a bit disappointed but realize that it does not make any particular difference."

Here the room is the womb, the dog is himself, and the bird is the soul of the child whom he destroyed in fantasy. The guilt of the deed lies heavily on his heart in the pressure caused by the little bird.

The escape from feminine anatomy is illustrated by this dream:

"There is a hole in the back of my hand. It is discolored but does not bleed and is not sore. I am very much interested in it, and wonder how it can be so deep when there is not that much flesh between the skin and the bone. My father wants me to do something about it, but I do not want it bandaged. Presently he comes with some ointment on the end of his finger. When he starts putting it on, I see that it is not my father's hand or finger."

The dream shows transposition from below to above. The hole, at the BACK of his hand, is his anus, a substitute vagina; his father, and subsequently other men, perform coitus with him by the phallic fingers. He does not want the hole bandaged. If he were cured, he would have to live with women, which he cannot contemplate. •

Explosion Fears

Yet the incestuous love lives under the mask. He is in a store and asks where the mattresses are kept. On being told, he answers that it is really the mattress covers he is interested in.

The patient studied French for two years. Mattress, in French spelling (*maitresse*), means mistress. The covers are men in two senses, being on top and being substitutes in homosexual practice.

His defense mechanism is too strong to admit that he is sexually interested in his mother. His previous analyst pressed him regarding the incestuous situation. Then he dreamed that the analyst asked him, "How about the old lady?" For a minute he thought the analyst was referring to his mother and resented the question. Then the analyst repeated faster and faster, "old lady, landlady, old lady, landlady. . . ." His jaws and throat tensed up and he felt as if he were having some kind of convulsion, which was becoming worse all the time. Eventually he relaxed and felt all right. He was looking at a spot in front of the fire door of the big steam boiler in the cellar of his parents. An old crone was standing there wearing a dark gray shawl.

The old crone is the witch mother whom he blames for his troubles. The boiler is the womb and his convulsions represent the fear of an explosion. This fear was perhaps the most pronounced neurotic symptom of the patient's infantile and dream life. He often had to go down into the parental cellar to close the draft of the big boiler. There was a lower pit beside the furnace boarded up on a slant, with all sorts of rubbish below. It was a yawning black hole and he was afraid that something might jump at him from it. Occasionally the cellar was full of steam which reduced visibility even in the light of a kerosene lamp. He had heard the story of a boiler that exploded in the old Baptist church, and talked about such matters so that the children in school nicknamed him "Boiler Explosion." He was fascinated by locomotives but at the same time frightened of their boilers or of any tank cars that were filled with gasoline. He recalled an incident from childhood of a terrific noise that shook the house during supper. His father thought it was grandfather fooling with the boiler, causing an explosion, but it was only a big mass of snow

sliding down the main roof and hitting the roof of the dining room.

Through this associative link his boiler fears found a substitute expression in a large number of snow dreams. As snow is solid water it could also take the place of the blinding steam in the boiler room. He had dreams of a destructive vapor which ruined everything it touched, but also of another vapor, an antidote which restored things to their former condition. Curiously he had a good deal of trouble with stomach gases and noted a connection between his own internal gas pressure and water drinking. If he cut down on water, the pressure became less, suggesting that water (steam) was an explosive material to his unconscious mind. He was frightened of gas stove pipes, of walking by gas tanks in his native town, and recalled an experiment of a freshman who tried to ignite his flatus and burned himself badly. He seriously thought that flatus could be ignited and that the freshman was injured because he had exploded it.

We do not know the age at which his unconscious mind first accepted the boiler as symbol for the womb and exteriorized in it his fetal destruction fantasies. He had many dreams in which this connection was shown. For instance:

He is going on a train and gets into a day coach with a crowd of actors. Then he finds that long journey is ahead, which will not be comfortable. The man in charge sends someone off to get a couple of Pullman tickets and he does not think he will be very successful in obtaining them. The same man takes him down into the basement of a building. It seems he had been taken down there once for some sort of a course. They pass the closed door of a steam room, which may be part of a gymnasium or the whole place may be a Turkish bath. His interest centers on the steam room and he looks forward to getting there, when he will undress. He is struck by the fact that the place is so well-equipped. It may be a little lonesome. There are no others about.

Gloom of the Garden of Eden

This dream came to the patient after thirty-four analytic sessions. The actor, expressing an artificial personality, is himself. His homosexuality is artificial. The long travel is his journey through life. He shows himself at the beginning of the journey and says that for an ac-

tor the journey is bound to be an uncomfortable one. If he had Pullmans the story would be different. But the peace of the berth (birth: womb) has been denied to him. The analyst takes him into the basement of building (his unconscious mind) and shows him why. The door of the steam room (the womb) is closed. Because of his crime he is refused the bliss of fetal fantasies. Yet, in a substitute form, he is able to indulge in them. The vapors of the Turkish bath act on him as a homosexual aphrodisiac. That is why he looks forward in the dream to getting undressed. Homosexual practices in the Turkish bath became a distorted incestuous and fetal return fantasy. Direct and semidirect associations with the womb were repressed because they produced unease and gloom. Here is a dream brought to his eighty-third session proving this:

"I seem to have gone on some island near the South Pole. It was not cold, the temperature was natural. The place was small. I don't remember any of the buildings, except a nice little chapel. Some amateur had done it, I heard. I thought in a flash of Gus, the counter-man at the diner where I had breakfast. There was even a place where the chandelier would be, but there was no electricity. A strange young man was there who, I was afraid, would not be pleasant. I don't think I was altogether satisfied being down there, so far-off, marooned. If I would get a newspaper, it would be of an old date. Yet despite the smallness of the place, it seemed as though I was riding in an automobile to some other part, but that is hazy. The same night, at some other place, I saw a boat going out. I asked questions; I am not sure whether or not of father. The boat had gone out very quickly. I could not see it and the questions could not be asked."

In associating with the South Pole, the patient volunteered: cold, ice, snow storms, Little America, cradle of storms. The interpretation of associations offers no difficulties. Little America suggests the patient's childhood, the cradle of storms his infantile conflict. The South Pole is the furthestmost point and south is associated with warmth. As he is on an island, the cradle is the womb and the dream indicates that the patient's troubles began right there.

•When I suggested that the South Pole was the furthestmost point, the patient added a supplement, "There was something to that effect

in the dream. It had something to do with time." The time is probably the time of gestation. The chapel determines the womb additionally; so does the association with the dinner wagon. The mother is a walking dinner wagon, in which case the counterman must be the father. He was a counterman to the infant who aspired to monopolize the mother. As a builder of the chapel, he is also the generating principle. The criticism of amateurish work conceals the patient's hidden animosity towards his father on account of the brothers he had helped to bring into life. Reference to stages of prenatal evolution might be discerned in the symbolism of the chandelier; eyes which are ready but, in absence of nerve current, do not yet function. The strange young man is his fear-stricken self which he does not like to face. The newspapers being out of date emphasize the remoteness and isolation of the womb. The automobile ride and the departure of the boat anticipate a fast resolution of his traumata. Not being satisfied "down there, so far-off, marooned" indicates a retrojection of his unhappiness into the womb.

This was the second time that the patient dreamed about the South Pole. I found the first dream in one of his old dream books which antedated my analysis by over a year. It is particularly interesting because the setting in it is suggestive of the Garden of Eden where the lion lay down with the lamb, yet the scenery is cast over with gloom.

His home town cousin and cousin's wife seem to have a young child who complains that the patient does not treat his mother right. Then he finds himself in Little America around the South Pole. The rooms seem to be caves. He sees an old and a young rhinoceros walking along. Presently an elephant walks up and holds up its hoof to shake hands. Then a lion comes cavorting into the room. In another direction a pair of okapis break through a sort of paper partition. He cannot help thinking how desolate this country would be in winter.

In the second part of the dream he is at the front door of a walk-up apartment house and rings the bell of a young couple with two babies with whom he is supposed to have dinner. While he waits for the door to be released from upstairs, a youngster pushes against him from behind, wanting to get in also. He resents the push, braces himself and pushes backwards to get him out of the way but the youngster is too strong for him, he cannot budge him. As soon as the

opener sounds, the youngster saunters away, he enters and hears voices from upstairs. The young woman calls to him that he would hardly recognize the younger baby. He is running downstairs, no larger than a doll, completely bald and talking fast and fluently. The dreamer pretends to think he is the older child. In a minute the older one also comes running down and talks. He does not look much larger than his young brother.

The first part of the dream mentions only one child, shows but little pressure and no fear of the father who is symbolized by the friendly elephant, the big rhinoceros, the lion and one of the okapis. In the second part both brothers are present, the bell arrangement showing that the analytic relationship opens the lower door (the cave of his mind) automatically. The youngster pushing from behind is the pressure which he has been unable to remove from his psychic system. The opening of the door removes the pressure and the voices heard from upstairs hint at the penetration of understanding into his unconscious mind. The little boy whom he hardly recognizes is Theodore, about whom he had repressed everything. The extent of this repression is well indicated by the reverse, the child's outpour of talk. His own confusion between the two children indicates that he attributed his guilt mainly to Harold. Really, he is not much bigger; the guilt to both brothers is fairly equal.

The gloom that overhung the Garden of Eden arose from bad conscience. It forced him to stifle his fantasies of fetal return and rendered him singularly unconstructive in life. Because of his guilt, he could not sublimate his biological urge of return in a socially acceptable form. Yielding to the desire was equally unthinkable, so he repressed it completely.

"I don't like changes," he said. "I like to let well enough alone. I don't like putting new words into the vocabulary. I don't like changing customs. I don't like abbreviations. It grates me to hear somebody call the telephone directory a 'phone book.' I don't see why he could not say 'telephone.'"

Worse still, he lost his faith in warmth and love. He refused to believe that the frigidity of his childhood could be thawed. He showed it in a dream in which a couple of men were building a kind of snow house, an igloo, in the street at the curb, big enough to live

in. It had an opening below on the ground. He bent down, put his head in and saw the men inside. He felt he was not particularly welcome. The men said they were going to have tea. Cold tea, he guessed. He could never drink tea, hot or cold.

The igloo is the womb. He is not welcome and not properly entertained. Yet the dream has a prospective element; he could not stay as a guest. Tea cannot be made without heat, but he does not think they had enough heat to make it. The position of the igloo at the curb suggests curbing, changing the past, to which, however, he is rather indifferent.

Nightmare of Marriage

Occasionally he had dreams of getting married. They were nightmares in which he felt as if he had been condemned to death. Once this aversion was expressed in very odd form. I found in his old dream book this:

"It seems I am married, to whom I do not know as I don't see the person. It worries me a little. What will people think if I am not with the bride. Then I realize that I married a cat."

The cat is thus described as a sexual object. As the patient always thinks of cats as "he" and said that he would not "insult" a cat by associating it with women, the dream speaks of homosexual marriage, also showing that he would prefer an animal to a woman. He never attempted sodomy with animals but he quoted another homosexual with great gusto, "The perfect thing is a duck. Just as you get excited you wring the duck's neck. When it dies you get a convulsive feeling. It is Heaven." He did not realize that this was essentially a lust murder fantasy.

Nor had he any idea of how much he revealed of his secret fantasy life when he added, "The other way to get a beautiful time is to 'screw' a watermelon."

As soon as I heard him mention melon, my mind leaped back to a dream in one of his old dream books in which he went out to a corner on Sixth Avenue and saw a couple of men picking up watermelons which had dropped off a truck loaded with them. The truck had hit a hole in the pavement which was left when the elevated

railroad was demolished. Later he saw the same scene repeated again and again. Trucks with watermelons kept on striking the hole and large, fat, striped melons were falling off.

A vulgar explanation of pregnancy is that a woman swallows melon seed and a melon grows in her stomach. If this is pertinent, we can understand the reference to the "hole" and Sixth Avenue (sex), also the repetition of the truck striking the hole (intercourse). The dream at least seems to indicate that the mother's pregnancy had excited the patient's imagination and he preserved the memory of it in the gusto with which masturbation with a watermelon filled his mind.

Fantasies of Father Murder

To return to lust, the patient often dreamed of murder. His father seemed to be the chosen victim.

"Word has come that Roosevelt has been beheaded. With the rest of the country I am relieved to have him out of office. At the same time I am appalled by the gory manner of his going."

The intensity of the patient's father hatred can be well seen from his comment on this dream, "I hate and detest the man. I never let him speak on my radio. I won't have it contaminated by him."

Such hostility must result in violent castration fears. In his earlier dreams he was chased by giant turkeys, he was frightened of the lawn mower (which he called "longmore," earning the name as a nickname for himself), he had trouble with his foreskin and, at some time, transposed these fears to his eyes. I found in his old dream book this significant dream:

"In a room. A small child comes rushing in. It is bruised and dirty. It runs between a window and a table, dirtying and tearing the lace curtains. I am angry at the destruction of the curtains and spank it. Instead of eyeballs, its eye-ockets are full of dirt and straw."

In the thirty-eighth analytical session he reported his eyesight was improving. At night he could see the electric signs which he was unable to read before. During the daytime he could see more clearly and distinctly across the street than before. The statements were made spontaneously without the subject being discussed in the analytical hours. They were a sequel to his first dream of release which occurred much earlier, after the fifth session in this form:

"I look up and see a small fish being chased by a larger one. They pass out of my sight, so I move to where I can see what has happened. The large fish has about half of the small one in his mouth. I have the hazy impression the latter is eventually released."

The important part of the dream is the word "release." The patient noticed it but said he had so many of these release dreams that he no longer believed in them. He was both right and wrong. Adjustment dreams are only indications of a new psychic orientation and, in this instance, the release is qualified by the word "eventually" and by the haziness of his impression. Thus release is only a potentiality, not an accomplished fact. Belief or disbelief has nothing to do with the process as it goes on in the unconscious mind, and even if dreams of this description are considered wish dreams only, it is far better to have them than dreams of pursuit and gloom. He had to shift his position to look at the fish which seemed to be in a tank. The shift may refer to a change of analysts or to an actual psychic change. The small fish, half-swallowed, condenses in one image his own castration fears (in which aspect the big fish is father) and his fetal destruction fantasies (in which aspect the small fish is the brother whom he tried to destroy in the fetal waters).

Beginning of Integration

The same night he revealed the beginning of integration by the symbolism of the house. Walking along the street in his native town, he saw a house which he had supposed was empty and rather dilapidated. Now it looked to be in excellent shape. He looked closer to see if it was occupied but it was not the house that originally stood there. The old one had been torn down. It had a cupola. This house had none.

The dilapidated house is his old personality. In its place he sees a beautiful new building. It is empty yet. His integration will be completed when he is able to furnish it. To do this, it seemed necessary that the patient should establish normal relations with God and replace the angry Jehovah of the Old Testament with the God of Love. He took the job heartily and in a manner significant from the point of view of his homosexuality. He thought that Jesus was too submissive, too masochistic, almost homosexual, so he visualized

God as a strong and positive man who, at the same time, was loving and compassionate.

His unconscious mind immediately reacted to his spiritual aspiration. A thunderstorm broke the following day and it no longer produced excessive fear reactions. Then came a dream that his father (who died of senile dementia) was losing his mind. He and his mother were resigned to the situation and hoped that in that condition he would not live long. This indicated that the image of the father who, insane with rage, represented the avenging God, had begun to fade. At the same time he dreamed of playing the piano and finding in the middle of each key a little depression which just fitted his fingertips and gave him a delightful sensation in playing. Then, as if to emphasize the heterosexual meaning of the depression in the keys, the scene changed to a two-room apartment in which each room had a piano. He wanted the rear piano to be taken into the first room.

Here the piano, as abundantly confirmed by subsequent dreams, symbolized sexuality. The moving stood for his desire to change the response from the rear (anus) to the front (penis).

Indication was also forthcoming that the patient's trouble with the foreskin of his penis (which was responsible for his penis shame and self-castration desires) developed in self-defense against incestuous fantasies. Its purpose was to prevent urination into the mother in the act in which he fancied to have caught his father in the parental bedroom. It is significant, too, that he had no homosexual relationship until after he had himself circumcised, as if that operation satisfied his unconscious mind that he was now castrated; he was a woman and thus free of incestuous guilt. Presently, for the first time, he was able to report a dream in which his mother appeared stark naked without the slightest concern of his presence. He further recalled that when he began to masturbate he had fantasies about his women schoolteachers and that at the age of six he had slept with a woman guest. He woke up exceedingly excited, desiring that she should spank him.

With increasing penetration to the emotional level of these early years, a significant change developed in the patient's sexual feelings. He recovered his lost technique of getting an erection and ejaculation through masochistic fantasies in which the spanking was done by a woman and not by a man. The woman was a mere fantasy

creature. The resistance was yet too strong to permit identification. An odd contradiction persisted in his mind regarding the feminine sex. While he was indifferent to and contemptuous of them, at the same time he placed them on a pedestal and assumed that nice women never indulged in sex, except with their husbands; if they did, they were fallen women or prostitutes. He fancied that if he ever became heterosexual, he would have to marry the woman he would live with. In the meantime, this progress in the clarification of his infantile emotional setting had rather increased than decreased his homosexual libido.

As yet the patient had no knowledge of the psychic damage which his fetal destruction fantasies had done to him. Consciously, he was completely unaware of the nature of his original crime against his mother. He did not know that his homosexuality was the sickness of an evil conscience. In his dreams, however, hints began to come of a terrible secret. For the first time, Harold appeared without disguise in a dream and was moved by his mother to a bedroom upstairs. This movement seemed to indicate that something was rising from his unconscious mind. For years he used to have recurrent dreams in which he found himself in a strange room in his own apartment. It was from this room that revelation was to be expected. The nature of it was foreboded by the coming of a hurricane which turned the sky solid black.

In a dream that contained interesting birth and rebirth symbols the following scene occurred:

"I am with a group of people. There are children about. I notice one in particular. He seems to consist of a head mounted on a little board and resting on the ground. Evidently a normal sized body is folded up underneath, for he seems able to stand up and run around."

In association, the patient recalled a science fiction story: riding to the moon on a space ship; spies from Venus are aboard; there is a mutiny; somebody gets killed and his head rolls on the floor. Then he noted that the head was mounted like a deer's head on a circular board. He did not recognize the head as it was turned away from him.

The dream is a good illustration of condensation of several mean-

ings in one image. The first impression is that the dream is a beheading fantasy. Associations with the moon and Venus supply the motive as jealousy. Somebody else was to become mother's "dear"; it had to be prevented. But the head is the head of an adult, therefore his own, and is rigidly fixed to a piece of board which rests on the ground. The ground is mother earth. The patient was fixated on his mother. Homosexuality was a later development. The head begins to move and discloses a child's body underneath. He was carrying an adult's head on a child's body all his life and was rooted in one spot. Now the child awakens, and lol he looks normal. The head is not too big for him and the piece of board has lost its significance.

The latter statements came as a supplement to the dream, in the course of its interpretation. On deeper analysis some outstanding sexual symbols emerged. The board is at first a solid circular disc, not permitting body continuity. When the body unfolds underneath, the disc must needs become a ring, which introduces the symbolism of the vagina and of the whole body as a penis. There are only two evolutionary stages in which the whole body assumes penis significance; birth and the antenatal state. Birth fantasies in which the whole body is in intercourse relationship with the mother's vagina are the foundation of incestuous dreams. As dreams act as powerful autosuggestions, the dreamer's libido should have risen the day after the dream. It did. Half-awake, he started a fantasy of intercourse with a woman teacher, rubbing his penis against the bedclothes in coitus movements and also imagining a threat of whipping. There was no ejaculation but the erection endured and the patient "did not find it too unpleasant, though not very satisfactory."

Next he dreamed of Fred, his cousin from California. He comes on a visit to his parental home and as they walk across the room a gale starts blowing. It is snowing hard outside and the wind comes into the room though all the windows are shut. Then Fred retches and vomits all over the rug and is ready to do it in another place. He wonders how it can be cleaned up. If he had a dustpan it might be shoveled into that.

The patient received his first sexual enlightenment from Fred around the time of Harold's birth. He ran with the information to his mother. There was a frightful ado and Fred was forbidden the

house for some time. Fred is eight years younger than the patient. He has an older brother, Paul, who is six years younger than the patient, just as his brother Harold was. As the sons of his mother's sister, the two cousins could well stand for the patient's brothers. In that case vomiting in two places in the parental house would stand for bringing into the conscious mind something very disagreeable about both brothers, the gale indicating the psychic upheaval connected with the event.

Little by little the hints became more precise. He dreamed of an old apartment and of his landlady there who was now his maid. In the bathroom two tiles are missing from the wall. The woman does not admit her responsibility but says she can get new ones for a few cents at the five-and-ten-cent stores. He shows the damage to a young woman who thinks the maid is careless, and shows him a rag the maid left dirty instead of cleaning it up. He is glad the whole house is now furnished with hot water. Formerly, it was dependent on a coal fire in the kitchen.

It is significant that the patient's old apartment is thoroughly modernized. The old house was rather rickety and had a tin bath, the hot water being supplied only once a week. He had but one room in it. Now he occupies the whole floor, has a modern, tiled bathroom and the old landlady is his maid. Her name is Nanny Foster. As a verb, "foster" well describes the mother's functions regarding a child, and "Nanny" means governess, maid. The bathroom is frequently used as a womb symbol by the unconscious mind; consequently, the two missing tiles symbolize injuries inflicted on the mother. The blame for them is shifted on to the maid-mother who, possibly to sooth the Censor, makes light of the damage. The younger woman in the dream is a restaurant hostess. As such she also waits on the patient, but her relationship to him is on the adult level. The patient tries to assume the same relationship to his mother, hence her metamorphosis into a maid.

The Cain Complex

Presently both brothers appeared in a dream the scene of which was the old Baptist church which the parents attended when the patient was very small. The three of them were talking "incessantly"

in a pew. In writing down the word, he was tempted to change it to "ceaselessly" because he anticipated that I would interpret it as "incest-antly." By this very thought he discloses that he had the desire to own his mother all by himself and was jealous at the thought of sharing her with his brothers.

Finally, after forty-two sessions, the repressed fantasies broke forth in this frightful nightmare:

"We are living in a strange place. My parents plan to exhume the body of some man, long dead, and do something with it in the house. I don't know exactly what they are going to do, but feel that it is illegal. It will, in some way, be profitable to them. The thought of the grisly performance fills me with horror. I am to be away from the house and decide not even to return at night. I would not see the body if I returned, but I would see the place where it had been, and would not feel very peaceful. I decide to spend the night at a hotel, though I do not intend to take any baggage.

"A room is shut off from the rest of the house. It reminds me of a closed-in porch. I go out here to stay until I am ready to leave. Frank is out here. I have to go inside the house to get another suit which I want to put on. This is a blue suit. When I get ready to put it on, I find that it is in rags.

"For some reason it becomes necessary for me to go further into the house but I do not think that the gruesome work has started yet. I go to the bathroom door. It is slightly ajar. I cannot push it open as a pile of sheets is blocking it. My mother calls from inside that I cannot come in as Mr.— is in there. I realize that she is already at work on the corpse, but I do not see what she does. I smell a very unpleasant odor. While it is not the smell of decomposing flesh, I associate it with tombs and dead things even though it has a strange quality.

"Back in the outside room I put on a gray suit. When it is on, I see that it is not the one I wanted. It is an old suit. I finally get into the suit I wanted. Perhaps Frank goes in and gets it for me. At least someone brings it to me."

I asked the patient how much he understood of the meaning of this dream. He answered that it must refer to a terrible secret hidden

in his unconscious mind, but he did not know what it was and he did not think it had anything to do with him personally, as the blame for the illegal and necrophilic deed is laid to the parents. His reasoning shows how well his dream mind succeeded in disguising the real meaning of the dream by the simple means of shifting the blame to somebody else, and thus lulling the censor into a false sense of security that permitted the dream to pass and keep the dreamer asleep. With the patient's horror of corpses, any direct dealing with a dead body would have produced violent emotional reactions and instantaneous awakening. The dream mind thus would have never achieved its purpose of unveiling a deep-seated trauma for analytic investigation.

The patient then commented on the house. It was strange because his parental home had no closed-in porch and no bathroom. The nearest thing to a porch was an addition to his own hall chamber which was built about a year after Harold was born.

Of a nonexistent bathroom we heard before. Two tiles were missing from its wall and the landlady-maid was blamed. Now the landlady is replaced by the mother and she is engaged in a grisly task. To deny his own responsibility, the patient has himself locked out of the bathroom, yet confesses to his participation in the same breath by attempting to enter. The long dead man, judging by his association with the porch, must be his brother Harold and the autopsy is reenactment of his fantasied raid of destruction on his mother's womb, for which the bathroom stands. The olfactory association with tomb is an alliteration on womb. With the sheets behind the bathroom door he associates diapers, a plain hint that the dead body in the bathroom is not that of a grownup but of an infant. His belief that the exhumation will be profitable to his parents discloses the analytic purpose behind the dream. It is he who will profit by ridding himself of a horror fantasy. He cannot bring himself to face it and tries to run away and hide, but the choice of the hide-out is a giveaway. The closed-in porch which is shut off from the rest of the house is in itself strongly suggestive of the womb. Frank might be his accomplice inasmuch as he received his sexual illumination from him, but the name may also stand for frankness and confession. There are three suits mentioned: one blue and worn, and two gray, one of which is old. A suit is a cover for the body. As Theodore was born a blue

baby and was very delicate while he lived, he may well be represented by the blue suit which is in rags. By putting it on, the patient assumes responsibility for his death. If this interpretation is correct, the old gray suit which he puts on next, only to discard it, stands for Harold and the third for himself. Proof of this infantile trinity came at this point in a supplementary recollection of the patient. When the first blue suit was handed to him by Frank, a triangular piece of frame appeared to be in the trouser legs. This emphasis on the number three is only appropriate if the blue alludes to Theodore as one of three brothers. To the question why Harold should be represented by gray, no answer came forth until much later, when I discovered that the patient was color-blind. He could not notice certain shades of green and saw other shades of green as gray. Sparrows, for instance, always appeared green to him. Possibly, then, Harold's gray stands for green, which is the color of all growing things and this could well be associated with the human plant. To the interesting question of whether the patient's color blindness was a form of ocular castration, as suggested by the dream about the boy with straw and dirt in his eyes, I cannot return an answer.

The patient at first denied that he could have known of his mother's pregnancy with Harold. His ideas about babies were that they dropped from Heaven (another reason for his grievance against God). Only at a considerably later stage did he reach the conclusion that they were carried "up in the chest." This latter notion may have arisen from the observation that after childbirth a woman becomes bigger in the breast. His mother had become bigger after Theodore's birth, and was becoming bigger before Harold came. The two experiences could easily have been linked in his mind. Moreover, in the crammed parental environment, it was hardly possible not to overhear references to the coming event. The patient recalled that his father and mother used to talk over the table about things they did not want him to hear by spelling words, and he knew then that some secret was being discussed. We can well imagine how much fuel was thus added to his fantasy life. Harold was being smuggled into the house. He was to become a dangerous nuisance as Theodore was. So he wanted to murder him as Cain murdered Abel. Cain felt responsible to God and hid from Him. So had he been hiding all his life from the consequences of his criminal fantasy. A small child knows no dif-

ference between a deed in fantasy and in reality. To hide from his sadistic aggression he became masochistic. To hide from his mother he became a "woman." His homosexuality first manifested itself after Harold's birth. Before that he was purely masochistic and his fantasies revolved around women. He recovered a vague memory that on the day Harold was born he had breakfast at the home of neighbors who had a little girl called Eunice, and that in the bathroom they both undressed to look at each other. It was at the neighbor's that he learned of Harold's birth and this event seems to have become the turning point in the further development of his sexual interests. From then on all women had to be given up because feminine anatomy mobilized his fetal aggression guilt.

The first effect of this dream analysis was very curious. It showed a release of his wedding nightmares. He dreamed of going into a store and asking a women clerk to show him some engagement rings. They were made of tortoise shell or celluloid.

One does not buy engagement rings for somebody else. No sign was seen in the dream of his previous aversion to rings or his despair over marriage. It is true that the rings were cheap (perhaps to minimize the magnitude of the step); nevertheless, they were engagement rings. The outstanding characteristics of the tortoise, the patient said, is its slow movement. Very probably, the engagement rings were meant to show him engaged in slowly changing back to heterosexuality. Assuredly it did not mean the collapse of his resistance to women, but it did indicate a new unconscious attitude, at which nobody was more surprised than the patient himself. He frankly admitted his inability to conceive what a heterosexual condition would be, but he would have liked to have as strong erotic feelings in that condition as he had regarding men.

The second effect of the explanation of his corpse dream manifested itself in relief from the Cain complex. He saw two young men in a rather informal place, perhaps a Turkish bath. He did not become acquainted with them as they seemed somewhat distant. Later he saw them at a party where men and women mixed. He still did not get to know them. Then he had a tooth extracted. He was standing and watching the dentist as if he had been working on someone else. No gas or injection was given, so he feared it would be painful. The dentist seemed to be working at the tooth as if to loosen it. When he

stopped for a minute, he reached into his mouth and felt the tooth. It came right out with his fingers.

This was the patient's first tooth extraction dream. Without knowing the general symbolism of dental dreams, he thought the dream meant that he was able to leave his childhood behind. His interpretation was correct. Tooth extraction, in case of women, mostly refers to abortion or childbirth. As he played the part of a woman most of his life, the reference would hold good for him, with the qualification that his oral cavity might have stood, by the mechanism of translation, also for his mother's womb. The extracted tooth thus stands for Harold and the dentist for the analyst. The latter loosens the fixation on the womb, without using violence (gas or injection), without causing pain, and lo! the patient's apprehension proves groundless, the tooth comes out easily.

With this clue, the patient guessed that the two young men in the first part of the dream stood for his two brothers; that they were distant because of the remoteness in time, and that the Turkish bath referred both to the womb, and his aberration into homosexuality because of his fetal aggression fantasies. Seeing the two young men in the company of men and women indicated an easing of tension regarding the feminine sex.

Homosexual Transference

Many adjustment dreams followed, indicating increasing heterosexual interests, but signs of revolt and defiance also manifested themselves. The patient refused to leave his homosexuality and in this the analytic transference situation played a part.

He dreamed he was with me in an inner room, hugging me and "carrying on." Anybody from the hall could have seen us, and he suggested we should go somewhere else. A place was mentioned where they showed small pictures (through a penny machine) and it seemed as if the name of the place had something to do with tandem, bicycles built for two.

Then he had another dream in which "no cavity is to be filled but one tooth seems to be gripping another producing an uncomfortable feeling. The dentist wants to kill the nerve. I demur, as I have so many dead teeth already. He tells me that the operation will be

over before I know it. He does not say that it will be painless and does not describe the method. I somehow know that he will hit the tooth a terrific whack with a towel. I find a piece of metal in it. I do not have the nerve killed."

The first dream is an objectification of the homosexual situation through the analyst. The patient is in love with me. The small pictures at which one looks through a hole, suggest peering at two people in a love scene. Riding has a strong sexual association and a tandem establishes an intimate relationship between two people. If peering is an allusion to spying on the father and mother, his love for me is a substitute for the fixation on his father. The gripping teeth represent a homosexual embrace (as by their appearance teeth have a patent phallic significance). Though homosexuality causes him a good deal of discomfort, he refuses to let me (the dentist) kill his sensitivity (nerve) to it. The Turkish towels suggest the hold of the Turkish bath on his sexual imagination, and the whack with the towel is confession that separation from homosexuality would be a blow. His own interpretation of his resistance to the dentist was that "after the nerve is killed, the tooth is devitalized"—which is just another way of saying that the dentist was about to take from him something precious and vital: his homosexual feelings.

The Trauma of Birth

The main motive behind psychological resistance is not so much unwillingness to sacrifice pleasure but fear of further painful revelations. Presently evidence came forth of a potent, as yet unrevealed fear in the patient's unconscious mind that also had bearing on his sexual orientation. This was the fear of his own birth. So far the only indication of injury in birth was the existence of some faint white scars of mysterious origin on his thighs, and possibly the fact that he had completely repressed his fetal nostalgia. Could it be that the trauma of birth became an additional effective factor in the patient's homosexual escape? Was his unwillingness to face the fear emotions of his birth responsible for, or contributing to, his resistance to surrendering homosexuality?

These questions were prompted by the bad nightmare which he brought to his seventy-seventh session:

"I seem to be going to the house of the Griffins and I have a faint feeling that I will meet my own parents there later. I am admitted by Louise, a maiden aunt, but see no parents or children. The grandmother is 'buzzing around' but I do not see her much. All at once I notice some narrow things coming out of holes in the floor. They wag and flop up and down. They are rat-tails. A little later, rats come bounding out of the holes and go down another hole. The tail comes first, then it slips back and through another hole the animal comes out head first. They do not look so much like rats as candy rabbits, with a big body and a small head without a neck. One of them chases me and I am afraid. I try to step on the thing and kill it. By and by, I go back to the room. The holes are plugged up and I say, 'You can't keep them down.' I am told they cannot get up unless they can first stick their tails through. I think I see the tails beginning to come up again. As my people do not come, I get ready to go. It is towards the morning now. They give me a battered hat. It is not mine, but Harry's. I see my hat sitting on a shelf and pick it up.

"In another dream people are about and a man holds a crab. Another crab is fastened to my left sleeve, big enough to be eaten. The man says it will not bite me if I do not disturb it. I cannot see how to get rid of the crab without disturbing it. A crab can nip you pretty hard. I try to shoo it away but it does not get off. I am afraid; my body is shaking."

The Griffins were friends of the patient's family. They had a daughter, one-and-a-half-years older than the patient, and a son called Harry, a month or two older. Harry was a wild, incorrigible and irresponsible child and the patient's parents were not very anxious to have him around. The maiden aunt and a grandmother were the living wisdom of the family. The children were brought up by too many women.

As the patient's parents fail to appear on the scene, we take it for granted that the family setting of the Griffins stands for his own home. There are several points of identification. Harry was of his age and he is given Harry's battered hat. He, too, was incorrigible—in his homosexuality; also irresponsible as he could not prevent this development. Louise, the maiden aunt, corresponds to a maid called

Louise in his own home. A picture was once taken of him and this maid with their heads together, the same type of picture that was also taken of him with his mother. In other words, Louise stands for the mother. Being admitted by her into the house and the reference to the early morning hour suggests the dawn of life, birth.

I asked the patient to point out the common features between the rat and crab dream. He said: "I was afraid of both crabs and rats. Crabs are great scavengers. I suppose rats are that, too. Crabs eat dead things, corpses."

There he stopped. His power of association became blocked. The outstanding common feature between the two dreams, that crabs go backwards and the rats were coming out of the hole backwards, did not strike him. On second thought he added, "Crabs shed their shells and get new ones."

The fear of being bitten is present in both dreams. Crabs can nip hard with their claws, "rats bite, are disease carriers and have scaly tails. I hate the sight of their tails." He knew an old man whose hand was infected by a rabbit bite and when it healed it was not right any more. Is this why the rat looks like a rabbit? A candy rabbit does not bite but is bitten into by the child. Does he symbolize the biter bitten by the rat-rabbit?

The scaly tail appears to be a penis symbol. The penis is often referred to as a little child. The two holes could well refer to the vagina and the rectum, but, more likely, they represent a time sequence, by the help of which the patient reconstructs the story of his birth. He comes leg first (rat's tail), then he is pushed back (turned to another hole as it were) and comes head first in fear. The faint scars on his thigh, for which he cannot account, indicate a nip, as if by a crab's claws, or by forceps. In the crab dream he displaces the injury on his left arm, which displacement could also be interpreted as a flight from the vagina. In that sense, the appearance of the scaly rat-tail in the hole can well represent his heterosexual fears. In intercourse the process of birth is partially reenacted by reversal, and a severe birth trauma may conceivably invest the vagina with anxiety. The fear of birth is essentially the source of the fear of death.

At this moment the patient recalled that the night before the dream he listened to a radio talk on Birth and Death. He heard of

cases in which people were brought back from death by adrenalin injection, and remembered visions so delightful that they never again feared the thought of dying. He said the talk was given by Gabriel Heater. Then he corrected himself; it was Edmund C. Hill. He was surprised at the slip as he never listens to Gabriel Heater.

Was he thinking of Gabriel's trumpet, and jumped from it to Gabriel Heater? After-death visions can well be associated with the Angel of Resurrection. Suddenly it occurred to him that the crab is a resurrection symbol because it sheds its old shell. So the crab stands for birth and death. It is amphibian like the child. We are born from water onto land. The patient was the first-born child of his mother and if his birth fears had become focused on feminine anatomy, homosexual preoccupations with the rectum might well have permitted him to live a sexual life without the overhanging shadow of birth. While thus the rectum was less frightening than the vagina, it was by no means a perfect defense against the emergence of birth memories. Anal intercourse was still too close to birth to be enjoyable, so he refrained from it as much as he could.

There was a five days' interlude between this important session and the next, and I was looking forward to the patient's new dreams with considerable interest. Would they confirm my interpretation of his traumatic birth or would they reject it?

They confirmed it in an unmistakable manner.

In one dream there was a road repair machine at the side of the road, facing the bank. He squeezed his way through, between the machine and the bank, instead of choosing the comfortable way of going around the machine on the road. The inference is that the bank stands for the vaginal wall or the two thighs, and the machine for surgical intervention in the process of birth.

In a second dream he heard two women talking. One mentions a hymn that was used as a processional in church. She did not approve of the words, which were, "Oh, mothers in the Lord, rejoice at the coming of the child." There is no such hymn, he said. The disapproval of the text means that his mother did not rejoice at the coming of the child, himself. This does not mean he was unwanted. No mother relishes the prospect of labor pains.

In a third dream he referred to his birth in a more interesting manner. He is at the college, early in the morning. It is not very

light and with him is his favorite student to whom he is attracted homosexually. Milling around outside is the whole sophomore class. The student tells him he had better speak to them as otherwise they will throw things at him. He answers that they won't, he knows them, and seeing the director of physical education in the crowd, he pushes his way to him, only to discover he was not the man. As he leaves the crowd, a sophomore shows him the second revision of Granville's calculus.

Here the darkness before dawn is the period before birth or at birth. The presence of the student friend indicates that homosexuality was rooted in birth (in other words, it supports my interpretation of the translation of his birth fears on the vagina). Pushing his way through the crowd stands for pushing his way along uterine channel. Physical education is a hint at the effort which he had to make. The threat of throwing things is a displaced birth fear, with a low intensity. The patient is no longer frightened. This feature pleased him very much as he associated the throwing of things with his bear fears (children devoured by bears because they taunted Elisha) and with the story of the adulterous woman of the New Testament. The latter left a deep impress of incestuous guilt on his mind as his mother explained adultery as the sin of taking somebody else's wife. His mother was somebody else's wife—his father's—so he ran the risk of being stoned to death. Perhaps it was for this reason that he could never throw stones as a child and was very frightened of being hit by snowballs. Hardly a trace of such fears is present in the dream. It is as if the patient had figured it all out with the help of Granville's calculus, the second revision of which suggests his second attempt at birth, after his legs (the rat-tails) were pushed back.

Increasing Release

In a later dream telephone directories were delivered in the street and he was offered a couple, thinner than the standard ones, with light blue covers and larger pages. They were somewhat mutilated as an auto had run over them.

Here delivery stands for birth, and the telephone directory is a means of emotional orientation. The street is the world into which he was born and the differences from the standard pattern indicate

his own individual pattern. The mutilation refers to the crippling he suffered at birth. He thought that his fear of people in general might be due to his birth fears. Indeed, a hostile street may well contain such a hint. He stated further:

"Once during my previous analysis I sank into a state in which I almost imagined a half light as if I had seen the world for the first time. It looked cold and forbidding. At another time I felt as if I had been disembodied and soared down to get born."

The following night he was outside a Presbyterian church and heard a most beautiful organ playing. He went in and saw the organist at the organ, which was very small. There was a big organ also, and he wondered if it was real or just an empty case. Soon he saw the minister and told him that while the little organ was beautiful to listen to, he should have a big rip-snorting one. The minister answered that his people did not care for the organ. Later during the service he went quietly into the church to hear how the music sounded. It was quite different. As he did not wish to sit long, he slipped out through an unused door. He had a little trouble in opening it, as vines had grown over the outside. When he got out, he was unable to close it tight.

The church is the womb and the organ is the music of life. He is outside; he has been born. He goes back to show how he is growing up. He is no longer frightened of the big organ (his father's penis); he advocates it. The minister is against it. Sex has no play in the church, and the patient's church dreams had been full of sex. On going back a second time, the music sounds different. It is no longer organ music. The church is changing to a place of rebirth instead of birth and sexuality. When he slips through an unused door, he reenacts birth for the purpose of showing diminished pleasure. His inability to shut the door has a twofold meaning. On the one hand it is a telltale mark of the trauma of birth; on the other it serves to keep open the door and enables him to return to the Holy Mother through whom he can sublimate his incestuous aspirations by the water and the spirit.

Two more dreams followed. A milling crowd of sophomores tried to break up his class. On such occasions he always liked to be out of the way and used to shut his office door. This time he forced his way through the crowd without fear. Then he gave his father

purgatives twice. The treatment worked the first time. The second time it worked like a geyser.

This latter dream shows release from his anal fixation on his father. He assumes a completely adult attitude. Is it he who teaches his father sphincter morale and not his father him.

At the same time he shows himself in a sadistic role, and his next two dreams suggested that his unconscious mind was engaged in striking a balance between sadism and masochism, thereby changing his pattern of extreme masochism to a happier one.

In the first of these dreams his native town is bombed and he sees smoke and fire from a distance. He is afraid and tries to keep out of the way. He sees a man with a bomb in his hand. It looks like an apple and the stem is the fuse. The man is an editor of "The Sun."

The sun is an ancient father symbol. Through him he is treating his home town as Jehovah treated Sodom and Gomorrah. The apple, the symbol of temptation, becomes the agent of destruction. Separation from infancy hardly could be expressed in more violent, more sadistic terms.

Transmutation of Incest

In the next dream the same separation is spoken of in masochistic language of similar violence. He has a trepanning operation and his head has to be kept open for a while. He sees something like gray matter sticking out, or perhaps it is something to keep the wound open. He is not in the least worried.

I asked him why a trepanning operation should be performed and he replied:

"Sometimes they open up the skull to see if the brain is cancerous. In late years they tried to cut away parts of the brain to do away with certain criminal tendencies."

We know now that he speaks of the analytic operation, the purpose of which is the removal of his infantile criminality. The operation is shown completed but time must be allowed for healing. He is not worried because things are satisfactory.

Instead of criminal designs on the womb, he showed now the need of a free flow of libido down to the fetal levels of his mind for the purpose of evolutionary utilization. He dreamed there were examina-

tions in his college in the corridor. Some students left, taking their problems with them, which under the honor system they were not supposed to do. He called to them to come back and he stood waiting for them. Then it was as though he played the hymn:

The Church is one foundation
Of Jesus Christ the Lord
She is his new creation
By water and the Word.
From Heaven He came and sought her
To be His Holy Bride
With His own blood he bought her
And for her life He died.

The instrument sounded like an organ. He felt ashamed before the students for his interest in hymns.

Examinations do not take place in a corridor. It is a symbol for the vagina. The student body stands for the patient himself. He has to return to the uterus and sublimate his fetal libido for constructive purposes. The Church, the organ, the water and the spirit describe the transmutation of incestuous desires in a beautiful language.

Then, in another dream, he is with the two little boys of a woman who lives on the same floor that he does. In reality, she has no children and he is only on greeting terms with her. In the dream, he is feeding them oatmeal. Sometimes he himself takes a spoonful, then gives them some, a thing which he would never do, as he cannot put a spoon in his mouth which somebody else has used.

Instead of desiring his brothers' death, he is now giving them life by the symbolism of feeding. He plays the big brother. The use of the same spoon is an interesting device for showing how disgust can be resolved by love. The origin of this disgust seems to have been rooted in his own feeding situation with his mother.

Death Wishes Against the Mother

As the analysis progressed, it appeared that his fetal destruction fantasies contained a strong element of mother hatred and that deep in his unconscious mind death wishes against her were concealed.

The first vague hint at the existence of such fantasies came in a dream in which he heard that in the apartment across the hall in his

house somebody had died. He knew in the dream that this must be a mistake as the apartment in question had been empty for the last three years.

The following night it was as if he read a story. Somebody came back saying that he saw a woman's body dashed against the rocks on the beach. When rooms were assigned to him and his party, none of them was given one from which the body might have been seen. Though the place where the corpse was seen was at quite a distance, he appreciated this thoughtfulness:

The patient's first important association was that across the hall, though not in the same apartment, an old doctor with whom he was not on good terms had died some time ago. He felt relieved when the doctor died as he always found fault with everybody and was a nuisance. From this it seems as if the first dream concerned a death fantasy of his mind (the house) of which he desires to rid himself. Only a fantasied death could be argued away as it is in the dream. The argument is the sign of resistance. Owing to his horror of corpses, he cannot dream of death except in the form of story. The story becomes a dream within a dream. The inner dream is the criminal fantasy, the outer dream is an attempt to wish it away. He wished the woman's death but he had so repressed this wish that in the outer dream he cannot even occupy a room from which one could look in the direction of the corpse. He makes himself one of a party, dividing his responsibility, and places the corpse at a distance as if to emphasize that he had nothing to do with it or that it is removed from him in time. The dream knows no negative. His protestations confirm his guilt. As the sea is an ancient mother symbol, we may assume that the corpse is the body of his mother.

More light was shed on this situation two days later. He dreamed of the house where he was born. Something was in a coffin or box in the front parlor, perhaps the body of his brother, long dead but not buried. He entered the house from the back as he did not want to be close to the body. The body had been there so long that it was questioned whether it smelt.

The quickness with which the patient identifies the body in the dream looks suspiciously like a false lead. In the previous dream, the hypothetical corpse was across the hall, and then a woman's body was found in the sea. If we merge the two dream apartments, the

front parlor would be reached after crossing the hall. He cannot face the body there, so he enters from the back. The presence of a corpse is now admitted but he still cavils at the identification. As the pressure regarding his brothers seemed to have been released, it is a safe guess that the body is his mother's and that his identification of the corpse with Harold is an attempt to cover himself. The choice of the cover is also a clue. His mother was to be destroyed in the same fantasy in which he tried to kill the fetus within her womb. His hesitation in the description of "coffin or box" calls attention to womb symbolism. In American slang a woman is a box. The back entrance is suggestive of rectal penetration for the gory deed.

The explanation did not break the patient's resistance to the admission of his guilt but rendered thinner his attempts at disguise. He dreamed of a young child, about the age of six, hanging around his mother and was told by the brother of this child that the mother had whipped the child unmercifully. The child's crime was letting down a string with a bent pin from a floor above into a room below through a hole in the ceiling, and trying to fish and pull up something. The patient was so disgusted with the punishment meted out for such an innocent prank that he wanted to do the same, just to start an argument with the woman.

The patient was six years old when Harold was born. There is a "brother" reference in the dream and an identification with himself when he decides to duplicate the child's deeds in virtuous indignation. He is betrayed by the very act as it becomes the means of expressing his hatred of his mother. The hole in the ceiling was too small to observe anything, much less pull something up through it. The fishing with a bent pin (which could tear) thus refers to his fetal aggression fantasies and links them with designs against his mother's life. For this he deserves unmerciful whipping. Never before did he have a reaction of disgust to whipping in his dreams. The prospect always gave him masochistic pleasure. Now the repressed guilt content stands revealed, suggesting that the reason he succeeded in gaining sexual pleasure from whipping was the dissociation of the crime from the erotic content of his fantasied vaginal penetration. The dissociation was not complete and the demand of his conscience for punishment was satisfied by the threat of whipping.

Increasing Sexual Power

He could see increasing sexual organization as a result of these revelations. The following night he saw in the barn of his parental home the dismantled organ of the Baptist Church. He thought he could put it up.

"Put up" means "erect." Confidence in his growing sexual powers was also displayed in a dream that followed. Somebody made a black dog jump up in the air. At first he kept out of his way as dogs always made him nervous. Then he started having him jump too, but he sort of pressed him down with his hand, so that he could jump high. Finally he removed his hand, and some of the elevator boys said that he had the dog jumping higher than anybody else had done.

The dream shows the removal of sexual inhibitions. The black dog stands for his black penis. It is now rising, he is becoming very potent.

Four weeks later he dreamed for the first time of intercourse with a woman. The fantasy was veiled but clearly recognizable. He was lying in bed with a woman, back to back. The woman complained that someone penetrated her too deep and she did not like the way of the man. He paid no attention, and told himself, this must be a very common woman.

The woman's complaint made me suspect that the patient's ideas about feminine penis preferences were hazy. I was right. The patient had a big penis and wondered if that was an asset or a liability. His resistance to heterosexuality was still there, as shown by his apparent lack of interest in her and by the position he occupied. This resistance was partly due to his idealistic conception of women. He could have no respect for a woman who had intercourse outside marriage.

Many dreams followed showing a complete reorganization of the patient's psychic relationship to his father and mother. There were also signs of rising libido. Then another stage was reached in which the homosexual desire faded and a state of asexuality took its place. In occasional masturbation bouts he still stimulated himself with spanking fantasies, but the period of moral upheaval was a thing of

the past. At the end of 131 sessions (after which he broke treatment) he still lived without a woman, but he had found peace and was able to lead a life of complete contentment. In view of his age of fifty-five, it was perhaps best that it happened that way.

3.

CONCEPTION FANTASIES

THE last two months of prenatal development set the approximate bounds of the perspective in which the life of the unborn unfolds. In some dreams, however, signs and portents emerge of a reality more remote than the mere antecedents of our arrival into this world. The dream that started me on this curious line of investigation was my own, about an underground grotto in the waters of which I was disporting myself like a fish. In my notes on this dream the following significant statement appears:

"There was a young boy with me, as fast as lightning, always just ahead of me. We both came from somewhere else, waters outside." *

In another dream of my own about Rider Haggard,† I have found a similar reference to other waters. From the top of a house at the Marble Arch, London, girls jumped off into a pool "which was not in sight as houses between me and the roof covered it up, but which appeared to be an intermediate pool at a certain height, because now from the top of the house where they landed, the girls were jumping down straight into our pool on Edgware Road, near Marble Arch."

Where were the waters outside? Where was the intermediate pool? ‡

* Nandor Fodor, *The Search for the Beloved*, Hermitage Press, New York, 1919, p. 310.

† *Ibid.*, p. 354.

‡ Dr. J. Sadger believes that the intermediate pool is in the father. Yet he quotes an uneducated patient as saying, "I cannot get rid of the thought that there must have been a time before I came into my father's testicle. And a strong resistance must have arisen against coming even to it." "Preliminary Study of the Psychic Life of the Fetus and the Primary Germ," *The Psychoanalytic Review*, July 1911, p. 342.

The maternal water is the amniotic fluid. Beyond that we may speak, allegorically, of the ocean of life, but we cannot describe this with the geographical certitude which is shown by the dream.

A mental reassurance that some such reality as the waters outside exists appears in the dream of a young girl who was swimming under water into beautiful places and felt as if she were flying down from great heights: "I had a definite feeling as to what I was going to do on approaching the house into which I was coming. I felt that all my plans had been made."

Instead of waters outside, we find allusion to the descent of the spirit in flying down from great heights, with an unmistakable reference to an existence antecedent to the prenatal state.

I propose to use the term *prematernal state* in dealing with such allusions. I will not attempt to define the bounds or nature of this state. I use the concept as a generic term for vague individual yearnings and fantasies that would fall under the nebulous and occult notion of preëxistence.

Dim traces of the same yearning manifested themselves in the aspirations of the heroes of antiquity. The immortal life which they gained on the western shore on emerging from the belly of a monster, echoes the belief in another, larger and unlimited sphere of existence of which the spiritual rebirth attainable on this earth plane is but a shadowy counterpart. As to the reality of such an existence, science has nothing to offer, and the visions of mystics, saints or other psychically gifted people only have a psychological value. We have no criteria by which to judge them. The word "reality" has too much connotation of the material world. It is as exclusive as a ritual of exorcism. States of existence cannot be compared unless they show certain features of similarity. Reality as we know it demands more than a similarity; it demands sameness. Yet, any pre-maternal existence might be so alien to our comprehension as to defy all attempts at verbal expression. In feelings we may rise into it but we may not be able to translate this feeling into knowledge.

There Is a Door

The scene of many prenatal fantasies is a beautiful garden or a house which has two entrances or windows at opposite ends. So far

we have examined such entrances as exit symbols from the maternal body in the course of birth. Now we should observe them from another important angle. If prenatal fantasies do stretch back as fast as conception, one of these entrances may open into the pre-maternal state, while the other may load into the postnatal world. (The word "fantasy" is used advisedly, as it is manifestly impossible to ascribe factual values to something so far removed from factuality.)

The confusion which the choice between such entrances imposes upon the dreamer fits in well with infantile ideas about the birth orifice: the anal or vaginal door to life. Beyond this rudimentary significance now arises the shadow of an even greater ordeal. In a mysterious bathroom "at one of the windows there was a small dummy man, with a moustache, pointing a gun at the other window" which was further back. While the explanation of the anal entrance into the womb well described the patient sexual traumata, the threat of the gun can now be interpreted as a hint at a much remoter shock.

To speak of the trauma of conception sounds too dramatic, yet the transition from a world of light into the world of matter might be accompanied by a similar or even greater traumatic shock than birth if the human spirit has any self-consciousness in the prematernal state. Both prenatal and prematernal amnesia might be due to the shock of changing from one life to another. Prematernal amnesia, of a necessity, would be far more complete than the prenatal one. Barring some rare dreams, only in exceptional states of illumination do people catch a glimpse of a greater reality which they left behind on incarnation.

The night before her right breast was operated on for a cyst, a patient who suffered from obsessive cancer fears dreamed:

"I went on an airplane. Usually, I would be afraid of nausea. Now I felt wonderful. Then somebody took me to a particular place. It was like a church. I walked up to the end and said I wanted to get out through the back door, but tremendous flames arose barring both exits. Nobody would have dared to pass through them. I passed through the front door with such grace that I was hardly singed. A woman said: how dared you to get out? I was happy that I escaped a terrible danger by a mere touch. I said to myself, Every-

thing is perfect, nothing is going to go wrong, I shall get over the operation with hardly a touch."

The interpretation reveals that the purpose of the dream was consolation. The setting is within the womb (church), a transcendental place which she reaches by an airplane, an allusion to another plane of life. The impending ordeal of the operation seems to have mobilized the patient's trauma of birth (perhaps because cancer means crab, an amphibious creature which is associated with backward movement), and presumably also the twin trauma of her conception, as she tries to escape through the back door. She is caught between two fires, which guard the entrance into, and exit out of, the womb, a hint in itself at the Promethean character of the dream.

We meet with this Promethean element in the conception legend of Alexander the Great. The thunderbolt that struck Olympias, Alexander's mother on her belly the night *before* the consummation of her marriage, kindled a great fire which the seers of the court interpreted as a conception fantasy.

Spirals and Eights

This is the dream of a Russian lady, a conception fantasy with important implications:

"I am in a beautiful garden, going towards the front with my mother on a road shaped like an S. We arrive at the top of the bend and see a storm ahead. I warn my mother to turn back. Presently, another storm arises behind us. Rain is coming down in sheets alongside the road, without touching us. We get back to the house in time and then the house is caught in a deluge."

Because this deluge so closely parallels the bursting of the waters prior to birth and because the house is a symbol of the mother's body, we may assume that the second storm symbolizes the trauma of birth. The first storm ahead, at the top of the garden, alludes to the entrance into the Garden Beautiful at the time of conception or thereafter. If this entrance is a living storm which the patient is unable to face, we should investigate it as the remotest source of her prenatal traumata.

The use of the S-shaped road reserves special attention. According to occult views (which I am unable to check) the human soul is

not united with the body immediately on conception, but is gradually drawn into it by a vortex of force in which it is caught. It is perhaps significant that the dreamer stopped before reaching the top bend of the S, and retreated from the storm that raged ahead. The odd fact also deserves examination that the letter S coils like a serpent. It suggests a spiral, the most ancient symbol associated with birth and the unfolding of the human spirit.

Nightmares of whirling spirals, whirlwinds, whirlpools and whorled shells are not at all uncommon. The variations on the theme are almost infinite. A girl who dreamed that her plans had been made when she entered the sea, was roller skating in the same dream, and her skates moved of their own accord with a floating quality. In skating we usually describe spirals and eights. In a dream about a Man Lion a lady, chosen as a victim from 8 people sitting on a platform, glided over the lake arm-in-arm with the web-footed monster as if skating. A patient who lived through an earthquake in India before he reached the age of one, described himself as being caught in an airspout. I quote again:

"I see a blue glass bowl spinning around; it draws near, spins fast; it is the shape of a cone; it is right past me and my head goes sort of right into it. Tremendous depth. I am looking down the pointed end. Lava. Gray like cloud, heavy like mud. The whole thing seemed to envelop me. It gave me a little fear. I forced it back. Then gray mistiness."

A lady dreams of backing away from something by walking over the water of an oval or circular pool. The thought comes to her in the dream that the analyst would explain this by saying that she is overcoming the trauma of her birth.

The explanation of a dream within the dream is a dream in itself, so it is possible that she uses birth as a cover for something else. Indeed an artificial dream which she produced on my request without any preparation, bore out this assumption:

"I am descending from the ceiling with a sword in hand and fight my way across two rows of soldiers. Then I am riding a horse around an oval which becomes a spiral. When I reach the middle point, I shoot up in the air and look down on the scene from above."

Descending from the ceiling, then shooting up from the center of the spiral seem to indicate the unfolding of life: a conception

fantasy. The militant element belongs to the biologic picture. The patient volunteered the suggestion that the sperms have to fight their way to the ovum and that it must be a very hard struggle for any individual sperm to win the race of life.

This association opens up the fascinating query whether the male or active element should be considered as the chariot on which the human spirit rides into life. Such ideas conform to ancient pretensions that man alone has a soul.

The Tunnel and the Light

The next case concerns a girl who used to have nightmares in which a spiral was getting nearer and nearer and whirled around her head causing her intense fear. At home, she wrote out the following stream of associations:

"In bed in the nursery at Heron Lodge, dark room, dressing gown hanging in a cupboard, door looking like a monk. Fading, slipping, sliding, falling, enveloping mist, darkness, warmth, glow, waves, sounds, circles, spirals, spots, grayness, mist, powerful, joyful, greatness, enveloping away in the distance, getting further back like a tunnel, funnel, going round, spinning and sound, downed, bound, bound again, sound, gray, mist, cold, warmth, light, night, sight, kite, quiet, peace, peaceful, hope, hopeful, glowing, round and round and round, louder, sound, bound and bound, grayness, mist, well, falling, calling, staying away further in the air like a pin spot, can't stop, must go, so I go, oh woe, no, no, no, why sky so high, try, oh my dream, scream, fright, night, white mist, light, lights brighter, I am here, you are here, we are here, from over there, faraway tunnel, funnel, pummel."

The least we can say of this stream of associations is that it alludes to birth. But it may point even further back. The tunnel symbolism is often associated with conception. People who die but are brought back by immediate adrenalin injection, remember walking through a tunnel towards a faraway bright light at its end. This is in curious agreement with trance experiences of mediums. Prenatal dreams use the symbolism for identification of birth with death, as shown in this dream:

"There was a woman within my clothes in front of me. I was

holding her breasts with both hands. We were in a cave going towards some big light."

Still clearer is the symbolism in this hypnagogic vision (semiconscious dreams before falling asleep) of a lady: "A long tunnel opens into intense blue light and hundreds of shadowy people crowd out of this tunnel towards this light." The vision came after a day of upheaval during which the patient made up her mind that if the worst came to the worst, she would commit suicide.

The Way to God

In many fantasies of escape from life, the light of the tunnel is replaced by God, the Light of Lights. In one touching infantile concept, a white-bearded God with a Golden Book in His hand appeared in which the dreamer's name was written with a question mark. She had wings and flew to God, imploring Him to take her back, and cried bitterly when God said No.

This fantasy was unfolded by a grownup with a very complicated neurotic syndrome. Let us now see the way in which a seven-year-old, happy and normal child expresses the same idea:

"The *Normandy* was being pulled by Superman at one end, by the whole world at the other. It was a tug-of-war. From the boat, people jumped into the water which was full of snakes and alligators. A tremendous big whale came along, swallowed up all the people, snakes and alligators, and then swallowed the *Normandy*. I felt very pleased that Superman did not get the boat. After he saw that the boat was swallowed, Superman went back into the sky."

The note of normality is shown by the dreamer's pleasure at Superman's failure. Being swallowed by the whale is a fantasy of gestation. The tug-of-war represents the pull of two worlds: prenatal and postnatal, or prematernal and prenatal. The pull of the world proves stronger, and the heavenly estate of prematernal life is lost. Superman returns into the sky.

The same loss is portrayed in an imaginative story written by an adult. It is about a writer who meets on the Bowery in New York, a shabby man with a white beard and bushy eyebrows that cover his eyes. This man asks the writer for a dime and when the latter's curiosity is aroused as to who he might be, he simply answers:

"I am God; if you take me into a beanery and buy me a plate of beans, I will tell you my story."

The story is that everything was going well in Heaven until God created a beautiful woman. She had caused so much trouble on Earth that God himself had to come down to straighten it. He locked the door of Heaven, and tied the golden key around his neck under his shirt. Arriving on Earth, he became earthy himself and fell in love with the beautiful woman of his own creation. The woman saw the strange golden key and wanted to have it. God refused. Then the woman made him drink, stole the key and had it made into a bracelet. Now God could not get back into Heaven because the key was lost.

I suggested to the lady who composed this fantasy that God was herself. She lost her spiritual estate by incarnation. The story of the Golden Key is a satire on the Fall of Man. The woman who steals it is her mother because it is through the mother that we come down to earth.

I also said that the motives which prompted the welling up of this beautiful story from her unconscious mind needed analytic exploration. The probability is that she held a grievance against her mother and blamed her unhappiness onto her coldness and aloofness. The suggestion hit home, and it helped to release a great deal of buried emotions about her parental relationship.

The Original Fall

The recognition of conception fantasies has a practical psychoanalytic value. If traumatic affects appear to be bound up with them, the work of prenatal integration cannot be completed until the tension of the fantasy is discharged.

In the light of conception fantasies, symptoms of the trauma of birth may have to be reexamined. On a deeper level they may carry back to the drama of incarnation. This tie-up may help us to understand some puzzling features of birth dreams and point to an ultimate source of prenatal fears. Just as claustrophobia can be carried back from birth to the fear of being crushed by parental intercourse well before birth, so could the fear of falling be traced back to its remotest origin in conception.

An excellent opportunity for the study of the various levels of postnatal, prenatal and prematernal symbolism is afforded in the following dream:

"I am walking in Harlem from East to West. I am at a corner. I see smoke pouring out of a squat, one-story building. (A savings bank?) People are running. (Are they firemen?) Policeman shout that the street must be vacated; the building will blow up. They want to rope off the street. I hurry away. Now I notice that the street is slushy, covered with muddy, half-melted snow which makes walking difficult. The scene is dim, still white, bright.

"I reach another corner. A policeman comes from the side street, leading (or supporting) a drunken woman. (Was there a child there, too?) I help him take the woman home. She lives in a bungalow. Two children (a boy and a girl) are sitting on the porch. The policeman helps the woman into the house. I wait outside. (Was there mud between me and the house?) He returns.

"We start to run. (Was there danger in the air?)

"We enter a small room, about 6 by 6, with doors on the opposite walls. The doors are wood up to waist high, the top is glass. The whole universe is shaking. The building I had left is going to explode. There are earthquake tremors. The policeman changes into L. Krause. We lie down, cower on the floor to protect our faces from the glass which the explosion will shatter. (We take up the position of an embryo.) I wear a raincoat. (I did not notice that before.) I pull it over my face. People want to get into the shelter. They crowd at the door where we entered and the door is bulging under the pressure. I hear a murmur of excited voices.

"I am crossing a bridge (or is it an elevated, a roller coaster structure or the bridge across the Harlem River?) The danger of earthquake is still there."

The dream is quoted from the patient's written notes.

Some time before he had had an upsetting experience in Harlem. A colored prostitute made him a proposition, but instead of her home, she took him to a public toilet for ladies. At the sight of the place he became so frightened that he was unable to act his part and left posthaste.

Analysis of this fear reaction revealed strongly developed anal sexuality which mainly originated in the genitalization of birth through the infantile notion that children come to this world via the mother's rectum. The toilet exclusively reserved for ladies was accepted by his unconscious mind as the womb. The fear which seized him was an echo of his incestuous fantasies and his prenatal traumata caused by parental intercourse in an advanced stage of gestation. For the unborn, the attack is impersonal; because of the father no conception exists in the prenatal environment. The outer darkness from where the parental raid originates, and Harlem, the world of the black people, present a dramatic equation. Neither the fire, nor the earthquake is ascribed to human agency, and the Harlem River which the dreamer crosses at the end of the dream strikingly corresponds to the River Styx over which the souls of the dead were ferried. If death and birth are identical events, the bridge or elevated is a modern version of Charon's boat, and the roller coaster structure successfully conveys the suggestion of being tossed by the waves in the journey across. The earthquake raises the gentle, watery upheaval to a crescendo of panicky emotions. The patient's own observation that he took up the position of the embryo and covered himself with a raincoat, leaves us under no doubt that he is within his mother's body, the raincoat being used to symbolize the caul. He is trying to protect himself against destruction in the process of birth.

The dream was the very first during this patient's analysis. His mind could not have been influenced by my own ideas. Moreover, dream dynamics are governed by internal pressure and we can always take it for granted that the first dreams brought to analysis reveal the principal personal problems on which the patient's neurosis is built.

The earthquake is a secondary event. The first is the fire and the threat of explosion fails to materialize, it is only a fear against which safety measures are urgently needed by roping off the street. I believe that the symbolism of fire and explosion dramatizes the gorging of the mother's genitalia with blood during parental intercourse, the street corresponding to the genital passage and the slush, mud and half-melted snow to the mucosa; while later the drunken woman more openly describes the mother in passion.

The dreamer walks from East to West. As East is the place of sunrise and West of sunset, the choice of direction indicates a journey from birth to adulthood, or from the prenatal to the postnatal world, and more remotely, from the prematernal to the prenatal state. The last level is only discernible in two items of the dream. When the drunken woman is taken home by the policeman, two children, a boy and a girl are sitting on the porch. No statement is made as to what happens to them when the drunken woman enters the house. They are obviously her children. The patient, however, is an only child and he is not aware of any miscarriage of his mother which might explain the presence of the girl. It is the attitude of the children to which attention is strongly directed. They are sitting on the porch, outside. That a waiting for admission into the maternal house is meant is made clear when the dreamer states "I wait outside." The eggs and the sperm are in waiting for the mother and the father to come together. The egg is the girl, the sperm is the boy. Once we think of this possibility, the mud between the dreamer and the house foreshadows the difficulties of contending with the heavy, earthy conditions after the soul has been trapped in the mortal coil.

The query about danger in the air is placed immediately between this scene and the adventures within the small room. The two doors on two opposite walls reminded the dreamer of infantile sexual experiences in a certain house, but it should be now clear that they equally hint at the door through which we enter in conception and at the door which through we leave in birth. The double meaning is well conveyed by the construction of the doors: wood waist high, but transparent on top. While glass is as material as wood, the transparency is suggestive of a view beyond, of another state that has been left behind. The meaning of the earthquake should not be limited to birth alone, or to a raid against the unborn by parental intercourse; it may also represent the living storm in which the junction of spirit and body takes place. The crowd at the door trying to break into the shelter is a dramatic sequel to conception. Millions of sperms try to dispute the claim of the one which succeeded in winning the race to life. The door bulging under the pressure is a poignant picture of the tragedy of the thwarted sperms.

Two corners are turned in the beginning of the dream. When the dreamer reaches the first corner, the building on fire is on the other

side of the street. He hurries away and on the second corner he sees the drunken woman and the policeman. Turning corners represent important events. He does not participate when the house gets on fire. Indeed, that must have been his position during parental intercourse. He would have run from it if he could have. But he helps the policeman in taking the drunken woman home. This participation has a definite meaning. If the earthquake refers to birth alone, he may have helped his mother's labor by his own struggle to be born. If the earthquake also refers to the living storm of conception, he may have desired to be conceived and go through the experience of earthly life.

This brings in another metaphysical problem from which the scientific mind justly recoils. If there is a prematernal state of existence, sooner or later philosophic consideration will have to be given to the question whether we are conceived with or without consent.

I incline to believe that the earthquake symbolizes both birth and conception. Therefore, when he crosses the Harlem River, he not only dreams of his arrival into this world, but also of the World of Light which he had left behind. The danger of the quake was still there as he crossed the dark river. If this crossing is birth, the inference is that the real quake took place at a remoter historic period.

The dreamer suffered from morbid falling fears. He first experienced them when he had to cross a high bridge. As the bridge is a symbol of the pubic arch and birth, immediate consideration should be given to the problem whether the root of his falling fears is the trauma of birth. If, however, the crossing also refers to conception, we are face to face with a startling prospect: that in some instances we may have to trace the history of neurosis further than birth and traumata suffered in the last stages of gestation, that we may have to speak of the trauma of conception as the Ultima Thule of neurotic symptomatology.

The Trauma of Conception

In a dream of my own I found a tracing of the relationship between the prenatal attack by the father and conception. It consists of three sections.

In the first section I telephone to the police in panic that a man

is trying to climb in at a window on the sixth floor, one below my apartment. I saw his head inside the window, the body sprawling outside. The man is Peterson, the superintendent and he is trying to get into my apartment. My door is locked, but I am afraid.

In the second edition young Edison (who seems to be myself) invents something which can change vibrations. It is effective against fear.

In the third section Dr. Cyclops and a man (myself) are caught in a vortex of force. The man is growing smaller and heavier. Now he is a tiny doll, the size of a thumb, and he is fastened to a wall by a metal collar. His eyes are popping out. Somebody shows a container and says that the doll was in that container first; it would be best to destroy that doll as it is too powerful for the world. Later the iron collar is somehow torn off and an escape is made.

At the time of the dream I had yet no suspicion that conception fantasies play a part in our dream life. With the first section of the dream I had but little analytic difficulty. I lived on the seventh floor and there was a superintendent called Peterson in the house. He was a peaceful man with whom I had no conflict. But I had trouble with a superintendent in 1922. He was a big, drunken brute. I called him a "bum" and he tried to break down the door of my apartment to beat me up. I telephoned the police and when the excitement at the door died down, was watching the dark passage of the dumbwaiter with considerable alarm, thinking that he might climb up through that to get at me. The man had a Hungarian wife; his name was Bess which, with a slight variation in pronunciation and spelling, is the vulgar Hungarian term for intercourse.

In the dream, the superintendent tried to climb in through a window which opened onto the sheer wall of the street and was six stories above the ground. It would have been manifestly impossible for anyone to achieve the feat. Moreover, Peterson was climbing into the apartment below mine. If I still took this intrusion for a personal threat, that apartment must represent a lower level of my mind. The seventh floor, on which I actually lived, corresponds to the historic level of my personality. The sixth then corresponds to the prehistoric level, in which case the intrusion depicts an event which took place before my birth. As the superintendent is an obvious father symbol, it seems as if the dream was dramatizing the pene-

tration of the mother's genitalia during gestation. The head of Peterson describes the glans penis. "Peter" means penis in slang; hence the body remains sprawling outside. My terror is the fear of the unborn exposed to the violence of parental intercourse, a fear which must have been first mobilized when I expected Bess, the other superintendent to climb up the dark passage of the dumbwaiter.

I assume that the change of vibration in the second section of the dream refers to the rhythmic movements in coitus and points to the need of discovering the nature of the prenatal fear. Hence I am young Edison, Edison's son—a close correspondence to Peter's son (Peterson). The phallic emphasis happens to be important because my father was inordinately proud of the fact that his last living child was a boy, and used to call me by a phallic name which I always deeply resented. But the symbolic meaning of the change of vibrations may have a more far-reaching import. In my psychical research days I became familiar with the term vibrations. Every medium uses it in describing communication between this world and the next. I also recall vividly the stories that were printed all over the world about Edison's own attempts at inventing an instrument sensitive enough to record manifestations from the spirit world, if such a world exists. Moreover, I had visited Edison once and came away with a lasting memory of his lovely grandfather looks—a memory which has been sustained by a signed photograph of himself hanging in my waiting room. Somehow he did remind me of my grandfather. The son who invents something that refers to the interaction between two states of existence must be the analyst who makes an important discovery. The dream must contain a revelation which I am expected to understand, and which will finally release all prenatal pressure in my mind.

Because I would not permit my imagination to carry me far enough in the prenatal realm, the understanding escaped me. The associations here quoted indicate the extent to which my mind reached: Dr. Cyclops . . . the film of this title in which a German scientist reduces people to a tiny size . . . the one-eyed giant who devoured Ulysses' companions . . . Kronos devouring his children . . . the ogre father . . . cycle . . . lopsz (Hungarian for "you steal") . . . Prometheus stealing the fire . . . Titans . . . a science fiction story of a heavy element, so heavy that it sinks right down to the center of gravity of the earth . . . the human body is composed of a frag-

ment of matter, the rest is space, intercellular and interatomic; from an electron it would appear as vast and empty as the Milky Way; only the Milky Way and the other nebulae are all spiral-shaped; our shape is different and our intelligence, soul or higher self hovers over it like the Spirit of the Lord over the face of the deep; in God we have our being; in us billions of cells and microbes have their being; being one with the divine is a matter of size; a giant who could step from one planet to another like onto rocks in a brook would lose his divinity if the space that fills his body would be knocked out; he would shrink; he would become small and so heavy that he might smash through the planet on which it landed, crash it into the sun and perhaps destroy the sun itself.

Note the wording of the dream, "Dr. Cyclops and a man (myself) who is caught in a vortex of force growing smaller and heavier." Are they both growing smaller and heavier or only the man? The wording of the dream, I claim, is part of the dream. The ambiguity, however slight, spells an identification. I am Cyclops and I am the man who was Cyclops before he shrunk to a pop-eyed embryo, fastened to the wall of the womb by the umbilical cord and finally escaped by being born. With birth, the cosmic drama is over. The journey from one universe (container) to another has been accomplished. On its own scale, the first universe was as vast as the other. One union with the divine has been broken up for the sake of another. *Sic itur ad astra.*

Something was still missing. I did not know what it was. I felt that the dream slipped through my fingers like fine sand. Happily, it returned, again and again. At last, my mind opened to it and the peace of understanding descended upon me. This is the dream through which I made the final discovery:

Somebody was showing me her square kitchen and said it was the best in London (or New York). I agreed because of the square shape and because of its roominess.

Then I was in a house or hotel at a high place. In front of the house the ground was flat for a few feet, then it sloped way down. I saw letters as if embroidered in different colors but of grass on the flat and sloping ground. Then I saw a man descending the slope. Presently he slipped, gathered speed and shot out over the ground. While doing so, he turned his head back to look at us as if to show he was

not worried; but I was. The drop was very deep. I saw him land way down on all fours. His head was still sideways as if looking back. I woke up with the fear of heights and a wildly thumping heart. Involuntarily, I drew to the further side of the bed as if to get away from the edge of the precipice. Now I recalled that on seeing the man shoot down I dug up with my foot some of the ground in front of me as if to form a barricade to prevent me from slipping. I recognized the man. He was Max Rosen, the violinist.

I recalled that I had had many similar dreams in the past. The latest one had occurred two weeks before. I was on a mountain and I had to get down a bit for something. The rock was slippery and I had misgivings. Very deep down I saw a cataract leaping across a gap or ditch and in the stream something which I needed was carried back. My misgivings were well-founded. As I began to descend, something shot past me brushing my elbow. I seemed to be lying on the ground now and this something was a man who took a high dive from the mountain into the sea below. As the mountain sloped out too far for such a dive, I wondered at the terrific leap the man must have taken and at the risk he was running. I saw him drop and finally land, with greatly reduced speed, in shallow water.

The main features of the two dreams are identical. One speaks of a house or hotel in a high place, the other of a mountain. Both call attention to dangerous sloping ground. In one, Max Rosen slips and falls, in the other a man takes a deliberate leap. They both land unhurt in shallow water or on all fours. The anxiety over the fall is very pronounced. It prevents my identification with the falling man. In fact, it tries to conceal this identification by the use of the opposite, by showing myself safe in digging my heels in the ground or lying flat on it. This dream device, however, is more calculated to call attention to the hidden content of the dream than to divert it. The falling man is myself, without a doubt. In earlier anxiety dreams of this type, I associated the fall with birth—and wondered why it kept on returning when other dreams showed release from the trauma of birth. Now the square kitchen put me on a new trail. It gave me the idea that the fall referred to the descent of the spirit or conception.

It happened that the day before the dream I was writing a masonic essay in which I interpreted the square within the circle as the symbol of begetting. This piece of writing came back to my mind immediately

on awakening. Such associations are considered to belong to the dream. I also recalled, at the same time, that the kitchen reference must have come in association with the prenatal dream of a patient which I interpreted the same day. My explanation was that the kitchen is a symbol for the bounty of the maternal body. As in the dream I put the square and the kitchen together, the conclusion seemed inescapable that I was using them for the symbol of the womb and begetting. As London stands for the old world, and New York for the new one—and both cities have played a very important part in my life—I took the choice for an exemplification of the prenatal and the postnatal or, more remotely, of the prematernal and the maternal world.

Following this line of thought, the rest of the dream did not present serious difficulties. My associations, once began, flowed easily. As I believe them to be of considerable interest, I shall give them in detail:

MAX ROSEN . . . Rosenwasser, Rosenthal, Rosenberg . . . Max and Rose (my brother and his wife) . . . Max and Rose (my brother-in-law and his wife) . . . Max, maximal, maxim, Mexico, Maximilian of Mexico, makes, mates . . . M X, M for mother, ex matre, out of mother . . . M for 1000 (the Roman numeral), millennium, Hungary's thousand years anniversary, the year after my birth . . . M X, M and the unknown, mother and the unknown, mother and the cross, mother and 10 (Roman numeral, M X for 1010 (Roman numerals), two tens, two states, 1 is birth, the child is 1 year old (in Chinese view) when born, 0 for conception . . . from birth to conception . . . Rosen, risen, fallen, *Keine Rose ohne Dornen* (there is no rose without thorns), flower, flower of the nation, fairest hope, children . . . Max Rosen was an infantile prodigy, heredity, reincarnation, star, musical star, music of the spheres, shooting star . . . shooting over the ground in the dream . . . *sic itur ad astra* . . . perhaps this was the message embroidered on the grass . . . thus we go towards the stars, sic, being sick, tur (Hungarian for digging) . . . astra, aster, disaster . . . an old picture puzzle in which Paris was written in the sun surrounded by planets, the solution being *Paris est dans la plus grand des astres* (Paris is in the greatest star or greatest disaster) . . . *sic itur ad disastra* (here we go to our destruction) . . . grass, written in the grass, grass writing, sky writing,

heaven and earth, embroider, embellish, hellish . . . the grass is green, colored grass must mean flowers, rosen, Rosen, flowers from the earth, mother earth, mountain, Mountain of the Gods.

These associations tell a vivid story. The dream attempts to release the anxiety of conception. Max Rosen's gestures aim at reassuring me that all will be well—and indeed turns out to be well. He lands unhurt in the canyon on all fours, which I suppose is an excellent representation of the savage and primitive state in which we begin our existence after birth.

The earlier dream has an additional reference to the waters of birth through the cataract and to the destiny which we are to fulfill by alluding to something which I needed and which was carried away by the stream. Further hint at the deliberate choice of incarnation might be found in the leap (instead of the slip) with which the man takes the high dive landing, without injury, in shallow water.

An argument in favor of this interpretation might be found in the fact that since I accepted the dream in this light, the anxiety of falling has never returned. While a negative cannot be considered as proof, it is the best argument we have for a correct solution. The unexplained in the dream always returns. If it does not return, we may safely consider that the problem has been settled for good.

II.

SOME TYPICAL NIGHTMARES

1.

NIGHTMARES ABOUT BEARS

THE variety of animals that people our dream life is greater than Noah ever knew. He only admitted real animals into the Ark. In our dreams fantastic animals that not even Walt Disney could conceive of are as likely to appear as the genuine species. Because we fear wild animals by archaic instinct, we create them from the stuff of our dreams whenever a threat to our safety rises from the depths of our unconscious mind. A hungry predatory beast is a highly dramatic representation of brute, destructive force.

The choice of the species is determined by many motives. It often falls on a bear on the warpath. Ferocious as it looks in most dreams, the manner of death which it would inflict is seldom specified; the dreamer usually wakes up before the bear gets him.

This sudden waking is always the sign of unendurable tension. The bear is a real menace even though the menace is not described precisely. When the dreamer is asked what the bear would do to him, he is slightly bewildered. His first impulse is to say that the bear would eat him; then his knowledge of natural history emerges and he realizes that not being predatory animals, bears rarely feed on flesh. Immediately on this admission comes the thought, they are dangerous nevertheless, they have strong arms that crush the victims before their claws tear them to pieces. Indeed, "hugging like a bear" is an oft-used expression, more or less alluding to the destructive possibilities of embracing. However, nothing is illusory about the fear of bears in dreams; it is as real as if it concerned an actual encounter with an enraged bear, as if, at some time in the past, we had

been devoured by a bear and dreaded the recurrence of that awful event.

Childhood memories play a great part in the genesis of such bear fantasies. We fear instinctively all big and powerful animals because they might devour us. Foolish parental remarks lend color to the fear, and nursery rhymes may further support it. Through poetry, however, we may derive pleasure out of a situation that once overwhelmed us, because our rational mind reassures us that the thoughts by which we were unconsciously disturbed are preposterous. Laughing at our fears is a wonderful panacea against the morbid spells of fantasy life. Who is not delighted by the story of the bears in A. A. Milne's "When We Were Very Young":

Whenever I walk in a London street,
I'm ever so careful to watch my feet;
 And I keep on the squares,
 And the masses of bears
Who wait at the corners all ready to eat
The sillies who tread on the lines of the street
 Go back to their lairs
 And I say to them, "Bears,
Just look how I'm walking in all of the squares."
And the little bears growl to each other, "He's mine,
As soon as he's silly and steps on a line."
And some of the bigger bears try to pretend
That they came round the corner to look for a friend;
And they try to pretend that nobody cares
Whether you walk on the lines or squares.
But only the sillies believe their talk;
It's ever so important how you walk.
And it's ever so jolly to call out, "Bears,
Just watch me walking in all the squares!"

Reassure the child that bears do not eat human beings, and he will feel safer, though he may still dread being crushed and clawed by them. To this fear Bible stories may lend a good deal of realism. The children who taunted Elisha and were destroyed by bears suffered a fate far too gruesome for it not to haunt our sleep in our tender years. Some family Bibles illustrate the story and any child who shivers on looking at the picture may begin to dream of a pursuit by bears when, because of some real or imputed transgression, the fear of the strong parent rises in its mind. But for the Biblical story,

another animal would be found to objectify the fear of being killed.

I vividly recall a story about a bear with which my father used to regale me. There was a woodsman with the fascinating name of Tchadeli Badeli who had as many children as the woman who lived in a shoe. When he left them alone in his hut, he always warned them not to open the door to any stranger. One day, a big bear lumbered along and knocked on the door. "Who is that?" the children asked. Imitating the voice of their father, the bear said, "I am Tchadeli Badeli." The children were deceived, opened the door, and the big bear gulped them down one after another.

At this stage of the story, my father dramatically repeated the names of every member of my family (which happened to be an unusually large one), my own being left to the last as I was the youngest. Then he went on to describe how the bear, gorged with its meal, lay down near the fireplace and fell asleep. Soon Tchadeli Badeli came home, saw the sleeping bear, and instantly guessed what had happened. With his axe, he killed the bear, then split open its belly and took out the children one by one, calling out their names as they emerged. My own name came last, and none of us was the worse for the experience.

My father never tired of telling this story and I was always ready to listen. The happy note on which it ended, probably helped to allay my fear of bears, if I had any. Continental people, barring Germanic races, are not visited by bear fears to the same extent as are English speaking people. The reason is linguistic. In English, "bear" is both a noun and a verb, and the verb means giving birth. This ambivalence originates in German roots, *Bär* and *gebären*; it permits the man who speaks English or German to use bear dreams to illustrate the trauma of birth more extensively than others would use them.

The following case so plainly shows the ambivalent use of the bear that the dreamer himself immediately recognized it:

"I was in a tunnel with pink walls. At the farther end was a bear; at the other, the open end, was a grille like the cover of a manhole which had to be lifted up to permit one to get out. The bear got out that way once, and I wondered at how clever it was to manage it. When it got out, it changed into a little dog. I passed the bear, but it was not dangerous. Then I passed out through the manhole. There

was a rope there but I was told not to swing out too much as I would get off the track."

The dreamer explained that the rope suggested to him the umbilical cord, the manhole the vaginal door to life, the tunnel with pink walls the uterine canal, and the bear the fear of birth. He concluded that he himself was the bear—fear personified—when he was born, and that he had changed into a little dog—fear domesticated—now that he had attained analytic understanding. That is why the bear was no longer dangerous; birth was no longer a nightmare.

The Mountain of Birth

The next case presents a bear nightmare with the original emotional content, not yet affected by analytic enlightenment:

"I am talking to a friend in a boastful way of former feats, 'Do you see that mountain there? We used to climb up to the top and hike around up there where the clouds are.' Then I am coasting downhill on a sleigh and have difficulties because the snow does not cover the road completely. There are stretches of road bare of snow. Suddenly a great, lumbering grizzly bear comes up from the left toward me. I am very frightened and as I feel I cannot pass it with the sleigh owing to poor snow conditions, I start over the slope to my left, willing to risk my limbs in a steep ride that may land me in a gully in order to get away from the bear; but I do not have enough time to move in either direction, and it seems that I have climbed a tree."

Climbing to the top of a mountain and enjoying his stay high up in the clouds was a recurrent dream with this patient. He did not realize that the dream was a fantasy of returning into the uterus. The mountain top in a sea of clouds is an island; just like an island is a mountain submerged in the sea. The island is a universal symbol of the unborn child in the amniotic fluid. The fetus is a living island. The dreamer's boast of former feats (not based on actual experiences) is his way of basking in the glory of the past, in the memory of prenatal bliss. The sleigh ride downhill is a dynamic representation of the journey down the uterine canal, the danger of the fall in birth

being represented by the gully, its difficulties by the insufficient snow over the ground, and its terror by the bear. The snow, because of its coldness, is often used in dreams for discomfort and fear. Its insufficiency over part of the road is a cumulative emphasis on the danger of the descent.

The wording of the dream deserves special study. It is a verbatim copy of the patient's narrative. The expression "bare of snow" is immediately followed by the appearance of the grizzly bear. The unconscious mind is not concerned with spelling. It uses sound as an instrument of orchestration. We know that the animal is meant when we encounter the word "bear" as a noun. We know that birth or the ability of endurance is referred to when we come across the verb "to bear." Our orthographical training does not permit our conscious mind to confuse the word "bear" with "bare," meaning naked, or "to bare," meaning to expose. For the unconscious mind, however, sound is universal currency. Any doubt regarding it is disposed of by a study of wit and humor. An example that illustrates the present argument to perfection is this:

"What would you do if you met a ferocious bear in the woods and had no weapon in your hand?" The usual answer is, "I would run." Whereupon you ask indignantly; "What, with a bare (bear) behind?"

Whoever first thought of the joke had made the unconscious equation between bear and bare. If such equations are operative in the construction and wording of dreams—and I claim that the wording of the dream is part of the dream work—"bare of snow" means more than the bareness of the ground; it also bares the 'bear,' it exposes the fear of birth, just as the sleigh (which, for no particular reason, is later changed into a sledge) exposes the fear of death by its equation with slay.

The ending of the bear dream is highly symbolical. Finding no escape, the dreamer climbs a tree. From a real bear, a tree would afford no safety as bears climb trees, but from the fear of birth it does offer a sanctuary. The tree is a universal symbol of the Tree of Life and when it is climbed, we are born or have fled back into the womb. The ordeal of birth is over or has not yet begun. In either case we are safe from the bear.

Another instance of the way in which humor illustrates the proc-

esses of the unconscious mind came to my attention in the associations of a school teacher during the discussion of this simple dream:

"A school trip on a boat to Bear Mountain. The pupils were well-behaved, though I anticipated trouble. At one point in the dream, I visualize the students getting on one side of the boat and rocking it back and forth. Yet this could not have happened as my impression is very strong that they behaved well."

This patient used to conduct school trips to Bear Mountain every year. His students always behaved well, except once, after an anonymous letter had denounced two of the teachers to the principal as homosexuals. The names were not mentioned but he knew he was one of the men referred to, and he had a great deal of anxiety over the possibility of losing his job. Loss of job is equivalent to loss of living, life. It is a threat which may well stir up the memory of the first danger to life, that of being born.

The rocking of the boat is a fantasy; it did not happen in the dream, he only visualized it, which makes it a kind of dream within the dream. In the waking state it associated with a story from India. On the Ganges, a boat was passing under a tree. An enormous snake dropped on the boat, which carried a number of children. The children fled in terror to the other side of the boat, which thereupon capsized, and a large number were drowned.

If Bear Mountain can be unconsciously accepted as the Mountain of Birth, the river excursion—with the Indian story at the back of the dreamer's mind—parallels the journey on the Boat of Life—a journey which often ends in the fear of drowning, a symptom of suffocation memories due to birth. The rocking of the boat may conceivably recall the rhythmic contractions of the maternal body in delivery, or it may reach back to the gentle undulation caused by mother's walking, the sensation of which survived in a remote recess of the dreamer's mind. The Holy River in India is less far away in space than this event in time, but the sun rises in the East, and poetic imagination has invested this direction of the compass with the symbolism of the dawn of life.

The interconnection of the bits and pieces of this jigsaw puzzle was indicated by this story which the patient spontaneously advanced:

A professor was asked in medical school if there was any evidence of a prenatal influence by the mother's mind on the fetus. He answered, "There is but one authenticated instance. A pregnant woman was warned not to go to the Zoo. She did not heed the advice and lingered for a while before the bear cage. Sure enough her baby was born with bear (bare) feet."

Baring the Bear

The dream of an 18-year-old ballet dancer clearly shows the evaluation of bear, the animal, with bare as a reference to the nakedness of the newborn child.

"I am trying to dive from a height into a pool to show off before Romanoff, who is on the shore. I see a big bear swimming in the pool. Then the bear is chasing me. I can easily keep just ahead. Somebody else is running with me. We flee into a room and bolt the door."

She associated with bear: igloo, hive, honey. The igloo association suggests that the bear in the pool was a polar bear, which she did not mention explicitly in the narrative of the dream. The igloo is an Eskimo hut and the link between polar bears and Eskimos is obvious. The igloo, on the other hand, looks like a beehive, hence the next association. As the dreamer was of Hungarian parentage, I asked her if she knew the Hungarian word for bee. She did: "méh" (pronounced "mahe," with the "e" silent), and suddenly tumbled to the meaning of my question. "Méh," in Hungarian, also means womb, and the hive and the igloo, by their shape, are good pictorial representations of the same.

She still missed the meaning of the bear. She could only think of being bare in the pool; standing up to something or "to bare." It did not occur to her that the word also means giving birth, yet this is the sense in which the symbol is used in the dream. Diving into the pool is the reverse of being born, being spilled from the amniotic waters. There is death in the pool in the shape of the bear, and being chased by it reveals how the trauma of birth can haunt us with death fears throughout life.

Romanoff was her ballet master, but the name also describes the Czar of Russia. The big bear thus permits us to think of the Russian

Bear, which is not represented by a polar bear, hence perhaps the reason for the omission of the word. Both Romanoff and the Czar are father symbols, and the suggestion is that her escape is also motivated by the fear of the father to whom, as indicated by the exhibitionistic diving and by the nakedness association with bear, she appears to be incestuously tied. She is thus fleeing from her own emotions, and the ease with which she keeps ahead of the bear permits the inference that the trauma of birth bothers her less than the Oedipus situation, and that she is frightened of the latter mainly because it mobilizes the fear of birth. All sexual guilt tends to reactivate the trauma of birth with the result that the guilt assumes unreasoning proportions. Bolting the door does not lock it out. It indicates its very opposite: repression which, in the long run, is bound to result in neurotic manifestations.

Babies and Bears

A combination of bear and stove symbolism is evidenced in the dream of a Western social worker:

"I seem to be out in the woods. My office assistant had a little cottage, and I had another one nearby, a few hundred yards away, quite surrounded by trees. I only came for the week-end, while she was out there with her husband for a longer period. I noticed she used my cottage because it had a better stove. I seemed to be quite anxious about her because she was pregnant and I saw some little black bears creeping out of the woods, which made it dangerous to stay there. At one time I waited for a man to come along and give me courage to go back to my own cottage."

The patient's office assistant was pregnant in fact. She herself always had a feeling of indelicacy about pregnancy. She became conscious of it at the age of eight, when her mother was about to have another child; she felt that something was being done that was not proper.

"I never forget the sense of disapproval which I used to feel on seeing a pregnant woman."

This disapproval sprang from early sex taboos, which the patient had now outgrown. Her analysis put the finishing touches on a long process of maturity. Two cottages, well apart, show it in the dream. As a house or cottage is the usual symbol for the personality and as she only comes to the place for the week-end, it seems as if she were drawing a line between her old self (which was stationary in the woods, a symbol of the unconscious mind) and the new self which is on the move. The assistant is a good symbol for the lesser self, hence her pregnancy appears to represent the patient's old sexual outlook on life. She seems to be moving from infantile concepts to a maturer sexuality, represented by the man who will take her to her own cottage.

The bears were baby bears. Their plurality suggests bearing babies, and danger is necessarily associated with birth. Her cottage has a better stove, because the inner flame has been purified through analysis. The new personality gives more warmth, it makes the cottage more pleasant. The use of her better stove by the assistant is a means of identification. The stove is a symbol of the womb and the flame within also stands for the flame of life: pregnancy. The assistant's pregnancy, therefore, is her own. She is visualizing herself as capable of bearing a child, as having attained full femininity.

This, indeed, proved to be the case. The analysis ended by a break in the patient's masculine attitude to life. She became engaged to get married.

Hugging the Bear

The hugging bear as a symbol of destructive love appears in the dream of a male patient who never knew intimacy with women and was strongly addicted to homosexual practices from which he hoped to be able to break away through psychoanalytic help.

"I was in a room and saw a couple of monkeys. One was larger than the other and I was a little bit afraid of it. It came to sniff me. Somebody else called them and they crawled all over this person's shoulder. Then, before I knew what I was doing, I was playing with one that changed into a big black bear. It was hugging me. I remem-

bered how, in early childhood, I read of bears hugging people to death. How strange that I should be playing with a wild animal, bigger than myself! I was trying to see if I could hug hard and I was testing myself on a sophomore. There was a peculiar way of doing it. He had his back to me and I put my penis from behind into the crotch of his legs. This was the right position, whether my erect penis was supposed to support him or me. However, I had no erection, but I did the hugging. It did not seem to me I was doing well, but I was told I had done a pretty good job."

The last statement of the dream was an answer to the patient's principal preoccupation, was he making good progress in combating his homosexual desires. He was. The dream showed his inability to function in the homosexual position. By associating it with bears that hug people to death, he conceded the destructive character of homosexual emotions and, at the same time, pointed to birth as the source.

In view of the fact that in his childhood he suffered from nightmares in which bears were chasing him, it is significant that he is no longer frightened of the bear, in fact plays with it. The play is plainly of sexual character, and the growth from small beginnings into something frightful is well indicated by the change in the genus of the monkey. In the animal kingdom, the bigger and the smaller often represent the male and the female. The patient thought that the two monkeys were paired. It was the bigger one that sniffed him. Such sniffing might represent cognition through sexual smells. Playing with the male monkey thus alludes to the origin of homosexual practices. Being able to hug hard but without getting an erection with a man, seems to indicate that the patient's virility is not wanting, only the outlet which it had found in the past was wrong.

The dream of the dancer, through associations with Russia, reveals the bear as a parental symbol, and thus ties up with generation of life without recourse to linguistic equations. The choice of the bear by primitive peoples as a totem animal points in the same direction. Moreover, emerging in Spring from the cave where it hibernates, the bear easily might parallel the birth of the child into the Spring of Life. Mythological grounds also argue for this unconscious appreciation. Primitive peoples believed that the revolving seasons were

controlled by the constellation of the Great Bear (Ursa Major, the Dipper). This constellation was considered a magic generator, the source of all energy which permeated the world. Small wonder then that we so readily exploit linguistic combinations for the expression of racial emotions that must have been ancient when the pyramids were built.

2.

PARENTAL CANNIBALISM

THIS IRE has been intimately associated with feeding ever since primitive man discovered that cooking or roasting enriched the flavor of food. The discovery may have given impetus to cannibalistic practices. Not only was the victor invested with the strength and virtue of the vanquished enemy by incorporating him in himself (a belief which still prevails amongst cannibals), but he derived increased pleasure from eating his foe.

According to Freud the only criminal instinct we have lived down in the last few thousand years is cannibalism. We no longer eat each other. Legislation to forbid cannibalism or prescribe punishment for it is superfluous. He who is guilty of such practice, is confined to an insane asylum. Nothing could indicate more emphatically the complete rejection of cannibalism by modern society.

Yet, as long as we destroy life by eating, we must expect retaliation in nature. Animals do not willingly sacrifice themselves on the altar of our superior morality. In self-defense and in obeying the call of hunger or the instinct of destruction, they may turn on us and eat us. Hence the fear of being eaten is not an archaic remnant of the human mind. Whether it is engendered by fairy tales, true stories or by dangers actually encountered in civilized or savage lands, in childhood or in adult age, this fear is an essential protective mechanism with which we will not be able to do away for the next few thousand years.

If we approach the problem from a purely psychological angle, the hope of eradicating cannibalism from our fantasy life is a faint

glimmer at the best. For weighty reasons it could hardly be otherwise. In the prenatal state the child epitomizes the physical evolution of man from the life spark stirring in the mud of the primeval ocean to the human stage. After birth, under the pressure of parental and social discipline, the child reenacts the moral evolution of mankind. At birth, the child is a savage and compares with a cannibal. It tests reality by the mouth and destroys that which it assimilates. The behavior is instinctual but in the child's dependent state it is fraught with far-reaching consequences. Family disapproval of the child's behavior is bound to arise. Frightened or made conscious of guilt, the child expects destruction through being devoured by the powerful parents. The ogres of fairy tale are not the products of fancy. They are objectifications of the panic of the child.

We have forgotten how we felt when we were very young and attribute but little importance to the infant's abject dread of oral destruction. Foolishly, we often nurse the very fear when, out of sheer love, we pretend to eat a little child's arm or foot. All is well as long as we do it in love; but let the parent grow angry and the harmless play is remembered grimly, the scolding mouth becomes a cavern full of gleaming fangs threatening with a horrible death.

The fear is not quite fanciful. The panic of the child is based on an organismic memory. In pain and terror we were disgorged from a place of warmth and security when we were born. To be eaten or to be swallowed is a reversal of this process. Parental anger mobilizes the trauma of birth. The result is fear beyond control in the waking state and nightmares of terrifying intensity while we are asleep.

If an organismic memory of birth exists in the depth of our mind as a potentially dynamic condition, it must manifest in birth symbolism behind cannibalistic dreams. This birth symbolism is not always easy to recognize. I first discovered it during the analysis of a cannibalistic dream of my own.

I was trying to roast potatoes on a spit over an open fire. From a crosspiece supported by two Y-shaped iron posts the potato was supposed to hang down into the flame. It looked like a sweet potato. As I took it out of a barrel and washed it, somebody said it was not a potato but a human foot. Indeed, it was a human foot, cut off just over the ankle. I remembered that I had tasted it before; it disturbed me to know what it really was. The barrel contained a heap of such

grisly remains. I tried to put out the fire by pushing a stick into a hole from which gas was shooting. The ignited gas furnished the fire. The stick stopped the flow of gas and I ran to turn the switch lest the gas should overflow.

The dream proved remarkable because of a telepathic cross reference with my friend, Eve Waring. She figured in my dream somewhere, but I forgot this until twenty-four hours later when she telephoned that she had had "the darndest dream" the day before (the same night that my dream occurred), and was thinking of ringing me up when lo! a copy of my reprint of "Telepathic Dreams" was in her morning mail. In her dream somebody offered her a tiny fried baby's foot to eat. She refused it but had the feeling that she had eaten something like it before. Chicken came to her mind. When the fried baby's foot was offered her, she was in the open. There were glades and, vaguely, a distant river.

The agreement between her dream and mine is too odd to be dismissed by the blessed word of coincidence. I am trying to roast a sweet potato which turns into a human foot. Eve Waring is offered a fried baby's foot. We both have the feeling that we have eaten something similar before. Eve thinks of chicken; I thought (after waking from the dream) of duck. The foot, in both cases, was cut off above the ankle. While Eve's was distinctly a baby's foot, mine was not clearly defined in this respect. It was bigger than a sweet potato but smaller than the foot of a grown man.

I made no attempt to analyze my dream until this telephone conversation began. Then and there I chuckled at the thought that I could equate the sweet potato with the baby through a joke. The joke concerns a Maryland potato and an Idaho potato. They married and had a daughter, a little sweet potato. When she grew up, she met a radio commentator. They fell in love, but the parents objected to the marriage because the man was just a common "tato" (commentator).

It seems as if my sweet potato and Eve's baby had a lot in common. (The reader should not smile knowingly. Our friendship was purely platonic and the dream was equally surprising to both of us.)

My next discovery came in the form of a recollection that more than three years ago I had had a somewhat similar dream. I found the original notes in my dream diary. I quote:

"A man called Cohen was roasting on the stove. He was fully dressed. I was roasting him like a chicken. The stove (which looked like an ordinary, round stove) gave off too much steam in the front and later on the top, so I had to turn it off. Cohen then revived and stepped off the stove. He was red in the face like a lobster, and I was amused to think that I was roasting him in his jacket like a potato. I was anxious that he should not look in the mirror because then he would see that he was being roasted. He looked into the mirror but said nothing. I felt regret that I had lost my dinner. Later I was roasting potatoes in a pan. The pan overturned by itself. As a result, there were no potatoes for dinner. This time I did not mind."

The connection between this early dream and the one I shared with Eve is apparent. Her first association with the fried baby's foot was chicken. I was roasting Cohen like a chicken, yet I also identified him with a potato in a jacket. I turned off the stove, which suggests that the heat was furnished by gas, as between the Y-shaped posts three years later. With Cohen gone, jacket and all, I ended the dream by roasting potatoes, clearly revealing a mechanism of substitution. The potato stands for a human being; that is why, in the more recent dream, the sweet potato could be identified with a human foot. What is in the potato that lends itself to human representation? The answer came to me in this form:

The potato is a root. It grows underground in darkness and is attached by white rootlets to the body of the mother plant. These tiny rootlets fulfill the function of the umbilical cord. The potato grows in the soil like a child grows within its mother's womb.

If this is correct, Cohen must stand for a baby. The man whom I took him to be in the dream was an auctioneer whom I admired for his efficient selling technique at the liquidation of a large estate where I bought a standing lamp, the first piece of furniture for my new apartment. Did I choose him to shed light on something in my unconscious mind? Lamp and stove are no further apart than light and fire but the leap from stove to eating an auctioneer for dinner seems to be fairly wide. I could, however, see some reason in unreasonable moment I considered the auctioneer as a substitute for the unborn child (in the guise of a potato). In my native country, Cohen (Kohn) is a collective name for Jews. It is used derisively, which is in strange contrast with the eminence and dignity which Jewish tradition

bestows on the holders of this name. May it not be, I queried, that I used Cohen as a symbol for the martyrdom of the child? Birth is an ordeal from which the child often emerges red as a lobster and bruised. Bruises burn like fire. I have discovered that behind many recurrent fire dreams the chief motive is the organismic memory of the nightmare of being born. As the Jews were driven out of their national home, so is the child dispossessed of its prenatal state, much against its will. The stove is a universal symbol in dreams for the womb and Cohen was red like a lobster when he stepped off the stove. As all dreams refer to strictly personal events, the man potato must be myself passing through birth, and the reason why I did not want him to look in the mirror must be the fear that the reflected image will somehow reveal his identification with myself. I displaced the anxiety on eating, but presently took care to show that this displacement must not be taken at its face value. When the pan of roasting potatoes overturned by itself, I alluded to an event which was beyond my control and did not concern eating.

This understanding only dawned on me three years after the original dream when it returned in a new form with a strong emphasis on foot mutilation. This element is not incongruous. It fits into a cannibalistic fantasy. We contact the earth with our foot; it is the base on which we stand and can symbolize the earliest level of human development. I find support for this view in the fact that the potato is taken from a barrel which contained quite a heap. My mother had eighteen children, which permits depicting her womb as a potato barrel. The crosspiece over the Y-shaped iron, from which the sweet potato is supposed to hang into the flame, serves as a crucifixion symbol. It is in passing from the barrel that the potato goes through the ordeal of fire. The Y shape represents the human body with extended legs, in the position of delivery, and the gas spouting forth from a hole in the earth additionally determines the trial of burning flesh in the course of birth. The washing of the potato (after passing from the womb-barrel) and the attempt to stop the hole (because of the pressure of the gas within) represent the constructive aspect of the dream; they aim at canceling the pressure still left over from the trauma of birth. The sensation of having partaken of the grisly meal before is an excellent hint that the dream is no mere fantasy but covers a real experience.

I do not know the psychic background that permitted Eve Waring to receive a telepathic impact from me. I cannot even be sure that I was the agent behind her dream and not the recipient, though the sending of my reprint of "Telepathic Dreams" points in the former direction. If she herself dreamed of her own birth in a cannibalistic setting and had been thinking of me as an analyst who could help her (as I had helped her in the past), it is quite conceivable that her dream might reverberate in my mind because my dream of three years ago had provided a psychic background that singularly qualified me as a recipient.

It is of little import whether I was the agent or the recipient; my dream still conveys a personal message. Eve's dream helped in its interpretation; in fact, without it my dream probably would have remained unsolved. It was she who made me think that the human foot of my dream was a baby's foot and led me to discover the identification between the potato and the unborn child. Her dream took place in the open as did mine. Between us we were meant to bring something into the open, and I could not help thinking that Eve's family name, Waring, is a close enough linguistic reference to wearing or carrying a child.

One final question remains to be settled. Why should I eat myself, when the explanation points to myself being eaten? The answer is that such reversal of roles is a familiar dream mechanism and serves a useful purpose. It permits the presentation of emotional pressure in a form that eludes the watchfulness of the Censor; the psychic factor that watches over our dreams and sees to it that they do not interfere with the continuity of sleep. Hunger may have been one of the worst causes of insomnia in the case of primitive man. Fantasies of eating were necessary if he was to regain his strength for the morning chase. Food is a great solace in unhappy states of mind. It gives warmth and maintains the illusion that, on being given food, we are being loved. The man who always eats in his dreams is an unhappy man, but he fights against this unhappiness by the hallucination of eating as a substitute gratification. If the hallucination is successful, the dream will not be broken and an unpleasant psychic pressure will have been diverted into constructive channels.

There is the further possibility that my own experience in birth

forms the basis on which I built my own cannibalistic designs against two children who followed me when I was still an infant. Support for this assumption might be found in the doubling of the Y-shaped posts. Perhaps it was the birth of these two children that first mobilized the memory of my own ordeal. On this basis, it is perfectly correct to represent myself both as a cannibal and as a victim of cannibalism in the maternal genital mouth.

In dreams, a woman's genitalia are often invested with teeth and thus assume a frightening aspect. While it is true that the idea of vaginal dentures may arise from the loose lingual usage of lips for labia, we must not forget that dreams are not built by logical steps. The fear of uterine swallowing is quite sufficient to bring on a dream like Swedenborg's recorded in his *Journal of Dreams*: "Afterwards I was with a woman who had teeth at a certain place which I wished to touch, but the teeth were a hindrance."

In case of women, the hunger of the womb for impregnation may serve as an additional determinant in equipping the genitalia with teeth.

An identification of the eater and the eaten is revealed in a rather amusing manner in this dream of a psychologist:

"I am in a restaurant kitchen. A man was there who consented to be cooked in exchange for a meal. The chef in the kitchen was a bit crazy. He had a sly, wild leer on his face. The man asked the chef how he was to be cooked. On learning that he was to be cooked as a sausage, he raised Cain and tried to escape. I did, too, and ran through the screen door into the street."

By running, the dreamer puts himself in the place of the man who was to be eaten. The crazy chef suggests that an insane fear is hidden behind the cannibalistic fantasy. As a restaurant is an excellent symbol for the maternal body (in which the unborn is provided with all the necessities of life), the chef (chief) is the father in a rage. The emotional storm qualifies him as the cannibalistic parent. He is the ogre who can gulp down a human being as a dog can swallow a sausage. At this stage the fear becomes too overpowering and the dreamer flees from his own fantasy.

In another dream, he played the Babe in the Woods:

"My brother, sister and myself were walking through a forest and

came to a house. Somehow I was expecting some unpleasant person to turn up. We entered the house repeating some nursery rhymes. My brother and sister ran upstairs to the other telephone and began talking to me down below. While I was answering them, an old lady crept up to me. I brandished a big knife rather aggressively. Then I showed her a big cupboard. While she was looking at the inside of this cupboard, I started cutting off her head with the knife. Just as she was falling, she changed into the very man whom I feared."

In the story of the Babes in the Woods, the witch mother threatens to bake the children in the oven. Here the oven is replaced by a cupboard. Both oven and cupboard are womb symbols. The dreamer cuts off the head of the witch mother lest she should bake him and swallow him. Then the witch mother changes into his father, of whom he is equally afraid because he is an ogre. A hint at the guilt situation which made him dread his father is given in the references to his brother and sister. Telephone contact often symbolizes sexual contact in dreams. While such symbolic values should never be taken for granted, this particular dreamer was burdened with a good deal of incestuous and homosexual guilt.

The human shape of the destroyer is often changed to a household or wild animal. Instead of the mother, the dreamer may be frightened by a cat with a shark mouth, a wolf, a lion, a tiger, a giant snake, an alligator or a crab. Sometimes these animals have human heads and can talk. Occasionally, the substitution of the animal for the parent is revealed with a childish simplicity.

"I am scared of crabs," stated a young epileptic girl. "I would hate being bitten by one. I saw one on the beach not long ago and was seized with such mad rage that I beat it to pulp with a stick. Then I got an attack of nausea."

The dreamer stopped, and added after a little pause:

"Mother is a crab. She is always picking on something."

Another man had a recurrent dream about a trap door and a cave under the house of his mother. Lifting up the trap door, he saw alligators and crawling things. He wanted to run and was conscious of a great strain.

"I always hated everything that crawls," he added. "In swimming

I am often haunted by the fear that a shark may come along and drag me under."

The cave under the mother's house is the womb and the shark that would drag him under is the fear of uterine swallowing.

Sometimes the fear of being swallowed by a monster combines with other fears and in women the result may be frigidity. A woman dreams about a sea lion emerging from the ocean, grabbing a man, pulling him under and then coming up for more men. Her husband was there and she was anxiously pulling him away.

In this dream the male element is suspiciously preponderant. Only men are in danger, and the monster itself has a moustache like a man. The dreamer is protecting her husband and keeps silent about her own danger. Yet the anxiety is hers, she is screening by her husband a condition of her own. As she confessed to being frigid in her sexual life, being dragged under by a male monster seems to represent her fear of sex emotions. She is afraid that if she yielded to them she would be swept away, and she is unable to yield because apparently she had fused her sexual emotions with the fear memory of her birth. The dream permits the prognosis that her frigidity will be resolved as soon as her trauma of birth is released.

The destroyer is often a mythical or prehistoric animal. A young dancer dreams that a dinosaur is after her. She tries to find refuge in white adobe houses but as soon as she gets there, the door shrinks and becomes so small that she is unable to get through. In this dream the prehistoric monster is a symbol of pure, unadulterated fear. The prehistoric stage in human evolution is the prenatal state. The door that becomes so small that she cannot get through is the door to life. She dreams of the fear of birth in terms of being swallowed.

A lawyer who suffered from claustrophobia as a result of his trauma of birth remembered a dream "about a huge monster in the form of a dragon, with bulging eyes, looking for me. I ran into the bathroom. The dragon somehow opened the door, pushed in with its head and was about to snap me up when I awoke in terror."

We apply the term dragon to human beings, sometimes honoring a mother-in-law with the epithet. The escape into the bathroom suggests uterine swallowing because the bathroom particularly well

lends itself for representing the womb where, as in the bathtub, one floated in peace before the ordeal of birth destroyed this home of bliss. The dragon is his mother. The mythical form which the destroyer takes is an excellent reference to a remote and monstrous fear which is beyond understanding.

The nightmarish, cannibalistic impact of the mother on the unconscious mind also appears in symbolic dreams of liberation, in killing ogres or slaying dragons. A woman whose mother opposed her marriage to a much older man, dreamed:

"I fell into a ditch which was full of mad dogs. A dragon was there and it tried to devour me. I got hold of the dragon's jaws and, with a terrific effort, tore the monster in two. Then I emerged triumphant from the ditch."

This woman took the dream as an omen that she was going to win. She did. She married against her mother's wish and had a very happy married life. The triumphant emergence from the ditch (the womb where mad dogs symbolize the insane fear of birth) is the same theme which we find in the heroic myths of every nation. The monster is killed, the heroine is free of the umbilical ties to the mother and has earned the laurel of immortal life. Immortality means freedom from the fear of death. If the fear of death is a projection of the fear of birth from the distant past into the future, as I believe it to be, the killing of the dragon is the mightiest symbol of triumph on the road to individuation of personality.

3.

MOTIVES OF CHRONIC CONSTIPATION

THE unconscious equation between the anal and the genital passages is so well known that no one need to be surprised if a woman's constipation neurosis shows strong sexual determinants. No functional similarity exists between intercourse and evacuation, yet alone the pressure of feces in the rectal, or of the penis in the genital orifice is, for unconscious purposes, sufficiently akin to bear on the problem of constipation.

The moment, however, that we admit the influence of genital factors on constipation, we open the door to a deeper biological motivation also. The pressure of the maternal genitalia on the body of the child in birth, if accepted as a basic trauma of life, could as well be translated on a woman's anal passage as on the genital one and cause constipation instead of frigidity. I use the term translation instead of displacement when the source of neurotic disturbance originates outside the patient's body, in a heteropsychic sphere, and becomes autopsychic through introjection only. One cannot displace one's trauma of birth on the vagina but one can translate it from mother unto oneself.

This possibility was suggested to me by the birth dreams of a professional woman who had suffered severely from constipation all her life. Let us consider this dream:

"We were at a house, apparently living there but about to move. Some people came to visit us. My mother was there. I wanted to serve wine but, as my mother disapproves of drinking, I thought of

asking my sister Madeleine about it. She was at the other house to which we were going to move.

"This house was a long way off. I started out towards it all alone. I had to cross railroad tracks. Several blocks beyond them I looked back and saw something coming towards me. I felt a little frightened. When it reached nearer, I saw it was a bear, but a tame one. It came along with me and barked all the time like a dog.

"I arrived at the house and went in through the back door after picking up fallen apples from the ground. Leah, my nurse sister, was suddenly with me. I told her how sorry I was for Madeleine. She was lonesome; now that her daughter was married she had nothing to look forward to. While I was telling this, we entered through the front door. I saw Madeleine on a bed. She wanted to be alone to think things out. I thought she might have heard me, and I felt disturbed.

"Somewhere in the dream mashed potatoes were mixed with wine; I was trying to give them to the guests. The wine splashed into the potato. Also, my mother seemed to be in another house and she was crying hard."

It was the first time that a bear had appeared in this patient's dream. She associated with it, "Elemental, savage, down to earth but masquerading as a dog which is tame; something primitive becoming civilized; maybe it is harmful but it pretends to be good."

This is an excellent description of our savage instincts. We have a veneer of civilization which makes us appear good, but when the veneer cracks, out comes the savage. If the bear is at first frightening, it is because the unconscious drives are upsetting. The domestication of these drives, as represented by the dog, a faithful companion of man, is a positive symbol. What matters is that even though we have dangerous impulses, we can tame, control them. The patient agreed, and continued to associate:

"Bear. Nudity. I suppose it is sex. Baring something that is hidden. There is something in my mind about bearskin, the hair. I believe the bear had something to do with father. He had a bearskin coat when I was little."

The association of the bear with one of the parents, hair and nudity is interesting. Because the fearsome animal became a reassuring dog, the patient thought the dream was ridding her of her father

fears. A grouchy man of savage moods is often described as a bear, and the patient's father was a queer character. However, the construction of the dream indicates deeper meanings. It is not only the fear of the father which is being tamed, but the fear of the mother as well.

The old house seems to be the symbol of the mother's body from which the fear of birth wells up. The moving reveals an attempt at the domestication of this fear which, judging by the wording of the dream, is responsible for several blocks in the patient's psychic development. She sets out on the journey all alone, as we all do in birth, and crosses parallel tracks which indicate a dangerous passage (the rails being suggestive of two human legs in parallel position, but in the distance meeting in the shape of a V), and comes to another house where Madeleine, the most motherly of her sisters, is waiting alone. Madeleine had just lost a daughter to a son-in-law; that loss is no more real than the loss in surrendering the fetal estate. At any rate, it is the child and not the mother who suffers from isolation on this account. Madeleine's moodiness, therefore, is the dreamer's moodiness which, at the time of the dream, was much in evidence. In the past, when she was overtaken by similar depression she often went to this sister's house to sleep. The motive may well have been the desire to return into the uterus; indeed, this return is now revealed as part of the general birth situation, of which the fallen apples and the garden form a picturesque part. They are excellent symbols of the forbidden fruit, or the fruit of the womb, the falling symbolizing the event of birth. Entering the house, if we reverse the direction, stands for coming into life. The front door is the vaginal gate, the back door is the anus. The patient enters at first through the back door, which fits in well with the infantile notion that children are born through the rectum.

The dream contains other, rather mysterious elements. The reference to wine is odd. This is what the patient associated with it:

"Wine is blood and blood is guilt. I must have some form of guilt."

If wine is blood, pouring wine is equivalent to spilling blood. We spill our mother's blood in being born. Delivery is a form of hemorrhage for the mother. If an unthinking mother reminds the child of the terrible time she had in delivering it, birth guilt may easily

develop. The bits of knowledge which the child later gathers about menstrual mysteries may be the means by which birth becomes linked with the shedding of the mother's blood. Such ideas, however, in a current case should be considered merely speculative until the patient's association processes lead up to them. Here is what this patient associated with potatoes:

"Substance of food . . . the male element in its roundness. A girl had arthritis, was told to go to bed and hold two fairly small potatoes in both hands and warm them as a certain cure. I think the idea was to hold a man's testicles. Moreover, potatoes are white like the seminal fluid."

In view of the pronounced genital significance which the patient attached to potatoes, it is not far fetched to assume that mashed potatoes may refer to herself being crushed in the process of birth. Potatoes grow underground and are attached to the mother plant by rootlets that look like umbilical cords. If we take this as a clue, we understand the spilling of wine into the potato, the presence of Leah, the nurse, the crying of the mother and Madeleine's position on the bed. Like pieces of a jigsaw puzzle, the elements of the dream suddenly fit into an intelligible picture.

At this stage, the patient suddenly recalled a recurrent dream from childhood: dark passages, houses that were tumbling down, stairs to climb up and fear. As she began to see that these dreams may have referred to birth, another flash of memory came:

"There were spiders in those passages."

This patient had a horror of spiders. She often dreamed of seeing spiders and trying to kill them. In one dream, lots of spiders were all over the kitchen sink and she was scalding them with hot water. She also recalled that her father used to throw at her and her sisters a toy spider attached to a string. They were scared and screamed. The fear of spiders thus also links up with her father; but it was of much earlier origin. That it was a genetic factor in the patient's chronic constipation, was revealed in the following dream:

"I was in the country. There was no indoor toilet, only a privy. I went out with my sister, Hilda. I wanted to take some paper off the roll. There was spider web on it and when I touched it, a spider jumped down on the floor and frightened me very much."

The patient now remembered that when she was very little, they

had outdoor toilets and she was always afraid to sit there because of spiders. They wove a web over the seat and she used to remove this web with a stick. Once she used a tumble weed. A black widow spider ran up the weed and frightened her. From then on she would not go to the toilet if she could help it.

Here is the revelation of a fear that not only causes constriction but serves as a motive for establishing a habit of constipation. In due course, the spider was forgotten but the habit stayed.

The moment, however, the spiders are linked up with the dark passages in the house of birth, we may query whether the patient was really frightened of the spider or of the "black widow": mother and birth. The lavatory seat and the depth of the cesspool underneath (into which all children are afraid of falling) can well associate with birth and mobilize the infantile conception of our arrival into this world through the anus. Evacuation pains are often connected with birth. A hard bowel movement is a kind of labor. Many mothers mistake a birth pain for the call of the bowels. Feces thus have a correspondence with the child, in which case it is not at all inconceivable that chronic constipation may develop as a defense mechanism against remembering one's own painful expulsion from the womb. Perhaps this was the reason why the dreamer first entered Madeleine's house through the back door.

In the patient's life history there was a further and very specific determinant for associating constriction of the bowels with birth. Her mother was supposed to have twins, but the other child turned out to be a cyst, the waters of which broke two or three days before she was born. How far would such a condition inconvenience the unborn child? This fascinating query was suggested by the very first dream which the patient brought for analysis.

"I dreamed I was in somebody's house. The people there wanted to have milk delivered to one of my sisters. I started to take the milk. She had moved; I did not know exactly where but I knew the general direction. Alice (who works in my office) lived there and said: I am going to take the baby for a ride and I will walk you over. She seemed to be clumsy with the buggy. I said, 'Gee whizz, I have been used to buggies all my life, let me wheel the baby and you carry the

milk.' I remember pushing the buggy over snowdrifts. It was winter but the trees had leaves.

"Then there was a lot of music. Down the street came a group of men. Varying from eighteen to six years of age, all of them red-headed, probably Irish, four to five abreast, everyone of them playing a flute. We sat in a corner. The baby got fussy. I told it to watch the men. Across the street was a beautiful lake all fenced in. In the middle of the lake was an island with lots of rose bushes, full of beautiful blossoms. Suddenly, I saw Alice there, picking the blossoms, throwing them into the water and destroying everything. I queried, Why should she do that? People were agitated because of it. Every time a blossom touched the water, it receded a little until finally there was only mud. The roses were lying in the mud, soaked. One of the musicians cried. Then a group of them stood in the mud and played on violins the sweetest music I had ever heard with a great deal of energy. The waters began to come back and gradually the lake was filled again."

In this beautiful dream the island of roses which is laid waste suggests a shock effect to which the bursting of the cyst in the mother's body prior to the patient's own birth might be a clue. The charming back of the waters by the power of music is a magnificent promise and anticipation of a restoration which the analytic process may accomplish. Alice, in real life, is a dominating personality whom the patient likes but whose domination she resents. It appears that the resentment is based on mother identification. It is mother who carried the milk in her breasts. Alice, at first, carries the child—in the buggy, a good enough symbol for the womb. The child looked a year-and-a-half-old. It was about that length of time that the patient was kept on the breast by her mother. The sister to whom the milk is to be carried is a very restless girl who is constantly on the move. Her neurotic condition is similar to the patient's. The snowdrift stands both for drifting and the lack of heat, warmth, love. The patient associated redheaded people with passion, love. The march of the flute players suggested to her the film "The Spirit of 1776" which depicts the courage of the Revolutionary War. Any reference to civil war is a good symbol of internal conflict. It should be noted that the dreamer

describes the flute players in formation with the word "abreast," in which we may discern a well-hidden linguistic reference to milk (in accordance with the principle that I have established to my satisfaction, that the wording of the dream is part of the dream). Further, when the age of the group is given as from eighteen to six we see the same regression towards the past which the association with the Revolutionary War indicates. It is also worth noticing that the flute is a tube. Blowing the tube, as the opposite of sucking, may bear on the formation described as abreast. Six for the unconscious has a strong sexual significance, and eighteen adds up to nine, which is the number of birth as it stands for the months of gestation. The violinists were a different crowd of musicians from the flutists. The patient plays the violin herself, and all musicians call the violin "she." The sweetest music which the violinists play may well be symbolic of the prenatal rapture which was marred by the bursting of the amniotic fluid twice in succession, first from the cyst, second from her own immediate environment. The tearing off of the roses paints a dramatic picture of the collapse of her world of dreams; and the sadness of the scene suggests the query whether the patient's lack of animation in life was due to the shadow which this antenatal tragedy had cast over her life. She did not suffer from claustrophobia, but she never liked to live in the city. She always felt hemmed in, as though there were not enough room in it. The same feeling haunts her mind in subway crowds.

Now she began to realize that she had always dreamed of the uterine state. She recalled a very vivid dream:

"I was inside the Earth, yet at the same time I was conscious of being inside the uterus. It was round and I was watching the formation of the world. Things were in motion and the beauty of it was painful. It was something you could not see at any other place. In the end I said, If I stay here a little longer and watch, the timbers will crash down and I won't be able to get out. Then I got out of the cave."

The crashing of the timbers must refer to the anxiety of birth. She cannot take the chance of reliving it. In the formation of the world is a hidden reference to the omnipotence of the fetus. In the uterus the child is the center of the world.

In another dream she is apparently engaged in cleaning up the uterine situation:

"Lots of stairs, very much like Grand Central Station, long passageways, a high vault, a huge place. Martha (from the office) was on the upper level cleaning up the place with a hose. The water was coming down. I said, let the water run a little longer, it has not got down here yet. She said if I wanted her to clean that part, it was all right with her. Broom in one hand, hose in the other, I was trying to sweep the water off but I had difficulty in getting the broom to the right place."

Here the Grand Central Station recalls the center of the world in the previous uterine dream. She is trying but is unable to clean up the place alone. The vault symbolism frequently occurs in prenatal dreams, and in relationship to the size of the fetus the place may be described as huge. The hose and broom appear to be juxtaposed. As the hose has a patent masculine value, the broom might be ascribed a feminine one. The difficulty in getting the broom to the right place suggests that her self-acceptance as a woman was incomplete. In view of the patient's visible masculine qualities, this interpretation was fairly obvious. But if referred to the uterine level, masculinity must be but another reference to the lost power feelings of the fetus.

The following night she returned to the prenatal situation:

"I was in the house and it occurred to me to get into the attic. In order to do so, I had to climb up an old-fashioned bedstead. The door to the attic was above the bed, quite high. I could not get to it. Mother and sister Madeleine were trying to keep me from getting there. I insisted it was necessary and kept on trying. I could get my head in up to my shoulders, but I never got the rest of the way."

Getting her head into the attic door but not getting any further indicates the difficulties of the patient's birth and the desire to bring up the significance of her trauma of birth to the level of her head; *i.e.* stop trying to lead the life of the fetus and accept functioning in a postnatal world. The bed is the womb symbol in itself and the door of the attic is the vaginal door. The mother's body was resisting the patient's attempts to get born and now she re-creates the original situation in order to achieve a psychic release.

But let us return to our spider. Where is the link between spider

and birth? An imaginative answer is that a fly floundering in a hairy monster's web is as helpless as a child in the grip of the ejective muscles of the uterus in the course of birth. Further, the fly, by its tiny size and freedom of movement, is a close approximation of the winged child which one often encounters in dream fantasies. These fantasies do not originate in angelic ideas inspired by the Bible. Rather do the biblical ideas rise from dreams of floating—in a watery or airy medium which prenatal organismic memories inspire. If, in our early youth, we unconsciously identify ourselves with the fly, the spider, dispensing terror and death, must needs represent the maternal environment that suddenly turns against us in the course of birth. In other words, the spider would take the place of the destroying mother.

We have seen how, in the patient's early experiences, the spider was tied up with constipation. Let us now examine how her dreams link up constipation with genitalia, spiders and birth.

"I had quite a lot of incense in my bag. My compact was on top of the incense in the open bag as I was powdering my nose. Unthinkingly, I closed the bag and spilled the powder into the incense. To retrieve the powder, I had to get out the incense by the handful. I did not like to touch it because it was of perfumed cowdung in small pieces but I felt I must have the powder."

Cowdung for incense is a rather unusual raw material. Its substance and perfume immediately suggested to the patient that the dream must have something to do with her constipation.

"It was like punk, the stick with which they light Fourth of July crackers; it burns slowly and is similar to incense in color. It has a khaki color. Cowchips also burn slowly. In the West from where I come they use it for fuel."

With the powder she associated external cleaning.

"Powder makes you look better. Incense would make the house smell good. It would stand for internal cleaning."

I asked her what kind of powder she used. She said:

"I used to use Rachele No. 2. It is a dark powder. I feel it has something to do with Negroid dark."

The patient had a morbid fear of Negroes. It is interesting that the powder associates with No. 2, an infantile reference to the contents of the bowels. Suddenly, the patient recalled that she was in the

ladies' room at the bank when she spilled the powder in the dream. The bag was of soft black leather, with no backing.

The ladies' room is an ambivalent anal and genital association. The bag would preëminently stand for the genitalia, but with cowdung in it is more likely to refer to the rectal pouch. The concept of anal birth, however, establishes an equation between the two, and the bank may well be considered a unification symbol for the two possible concepts. It is a fairly general symbol for the womb as a place where valuables are deposited; nothing being more valuable for Nature than the seed. Moreover, incense is eminently associated with the Church—another universal womb symbol. The compact may bear on genital values by its position on top of the incense, suggesting a rough anatomic relationship from the frontal view if the incense represents the contents of the rectum. Accepting the equivalence of rectum and genitalia, the cleansing which the powdering of the face suggests, must aim at both parts of the patient's anatomy. The moment we use the word cheeks instead of face, we have the key to the transposition from below to above. The buttocks also have cheeks. As the powdering is not restricted to a single cheek, the cleansing has a natural dual significance which, if the dung stands for constipation, may well allude to the anal and genital aspects of the problem.

Whatever doubt may be left as to the correctness of this reasoning, is swept away by a later dream which came up for analysis at the same time:

"I was in a rowboat with somebody. We came along a stream. Suddenly, by the side of the boat there was a little child who was admiring me and wished to be like me, which was very pleasant.

"We were now on a road. Nearby was a castle, with a red roof. The child looked up and cried out in fear that there was a big spider up there. From my angle, it did not look like a spider but like a dog. I thought that the child saw the projecting tail of the dog. Presently, the dog came up on the road. It was a cocker spaniel, a cute little black fellow with long ears. I explained to the child that it was not a spider and there was nothing to be afraid of."

This dream shows considerable progress of the analytic path. The child within the patient is becoming conscious of the adult personality, and looks up to it for guidance and help. That is pleasant news

indeed. The cocker spaniel, as a symbol of reassurance, is highly interesting because of the following associations:

"My sister had many Spanish and gypsy fantasies which I now recognize as showing a prenatal coloring. I shared those fantasies as a child because she was like a God to me. All I know about cocker spaniels is a joke. A man tries to buy a breast support for his wife. The salesman asks him for the size, but he does not know. Is it like a pear? No. Like an orange? No. Like a cantaloupe? No. Then the man brightens up and says, Have you seen a cocker spaniel's ears?

So the cocker spaniel leads to maternal breasts, which are apt to be pendulous as a result of feeding the child. But to the child in the dream the cocker spaniel was a spider. Therefore, mother is the spider.

Actually, the dream contains other maternal references. The row-boat in the stream is a commonplace allusion to the boat of life and the waters of birth. The castle is the womb and the red color is the color of the flesh.

The real significance of the dream is that the spider as a fear symbol is replaced by a domesticated animal, that the limited view of the child yields its place to the larger view of the adult from whose angle the frightening spider becomes a harmless little dog, thus indicating the evaporation of the previous fear.

If we now recall the first dream with which we began the study of this case history, we shall note an important progressive development. In that dream, the patient was scared by a bear; but as it came near, the bear turned out to be a tame animal; it became a companion on her journey and barked like a dog. The same process of domestication takes place regarding the spider. It also becomes a dog.

This parallelism between the spider and the bear can have but one meaning. They both refer to the fear of birth in which case the vital influence of the trauma of birth on the development of the patient's constipation is clearly revealed.

"I used to say I was constipated from birth because I don't remember a time when I was not; nor does my mother."

It had to be so, if the fear of birth was introjected into the patient's guts. But we need not take the patient's last quoted statement as in

any way conclusive; it is sufficient for our purpose to state that after a thorough assimilation of the symbolic messages of her dreams, the patient's lifelong constipation lifted and she became free of one of the worst afflictions of her life.

4.

LYCANTHROPY AS A PSYCHIC MECHANISM

THE belief that under certain conditions a human being can transform himself into an animal is a relic of the Middle Ages, but also receives support by experiences reported from primitive peoples. It is not my purpose to examine the reality or illusory nature of such transformations. I am interested in the belief as a psychic mechanism, as a problem of human behavior which the study of certain neurotic dreams has forced on my attention.

It happens, however, that I have in my records a firsthand account regarding lycanthropy. This account is dated March 23d, 1933 and it comes from a Dr. Gerald Kirkland, then a 37-year-old medical practitioner at Trelis, Glamorganshire, England and formerly Government Medical Officer in Southern Rhodesia. Dr. Kirkland had seen a native jackal dance and could almost swear to it that two natives actually transformed themselves into jackals. His account, first sent to me in a letter, was printed two years later; * it is not only vivid and detailed, but exposes the psychological motive behind the lycanthropic ceremonial he witnessed. The motive is clearly orgiastic. Desiring to be as potent as only dogs can be, the African natives succeeded after eating "high" meat and drinking large quantities of liquor, in playing the part of jackals with an uncanny realism. By the time the orgy reached its climax, Dr. Kirkland was so overwrought that he may have easily entered into the psychic atmosphere of the group. The fact that he was unobserved (if he was), would not exempt him from such contagion.

* G. B. Kirkland, "My Experiences of Savage Magic" (Report of a lecture delivered at the International Institute for Psychical Research, London, 1935).

The phenomena he describes represent an evolutionary regression, an escape from the human onto the animal level. Eating ill-smelling meat and heavy drinking was apparently part of the self-persuasion necessary for the lycanthropic climax. Besides the purely sexual and sadistic motives, the cannibalistic and the necrophilic instinct may be divined behind the escape, because on the animal level no guilt is attached to satisfying them. The gateway to the outpour of the primitive unconscious was the Nanga or witch doctor in trance who acted collectively for the group, and whose normal office as witch doctor invested the ceremonial with the stamp of legitimacy.

Lycanthropic Dreams

The escape from the human level is not exclusive to primitives. Modern man is also tempted by it. The belief in fairies, elementals and other nonphysical beings testifies to it. In ancient and medieval days, prophets were translated to Heaven, seers were kidnaped by fairies and witches were carried to the Sabbath by the Devil. In records of modern Spiritualism, the spirits of the dead are responsible for the transportation of mediums through closed doors via the fourth dimension. The old, savage lycanthropic beliefs have been relegated to our dream life where they are still active conditions and are exploited for the representation of criminal motives, while the transformation is used symbolically as self-denunciation for secret deeds, fantasies or desires.

A London woman awakes in the morning to find two gleaming eyes in the head of a wolf-shaped animal glaring at her from near the fireplace. In terror, she switches on the light, whereupon the animal vanishes. She believes it was a werewolf.

On being asked for associations, wolf becomes the name of a man through whom she had lost a lot of money and who had climbed into her bedroom in France at night and threatened to strangle her if she would not leave her husband and be his. By his brown, large and baleful eyes, he qualified for the werewolf. Only—the werewolf vision took place before the man invaded the lady's bedroom. Nevertheless, the association gives us a clue to the understanding of her hypnopompic hallucination. It represents her sexual sadistic expectations. The glare in the eye of the wolf was the glow of her own

desire for assault and the fireplace was a fitting topographical symbol for the passion from which she burned.

A New York girl dreams of trees, the trunks of which are cut off in the shape of a "Y." Each of the trees had a huge cat or panther in the crutch, eating bloody meat, head down, except one, whose head was up, eating entrails. She suggested that the Y shape stood for the human body with extended legs and that the dream must have a sexual significance. It had. A year before she had an abortion. The entrails referred to the fetus and the cat or panther was herself. The motive behind her lycanthropic dream is self-castigation. She changes into a leopard because her conscience wants to represent her as a beast feeding on the flesh and blood of her own body.

Another woman comes in a state of intense excitement to her thirty-third analytic session. She discovered that she was a werewolf because of her destructive fantasies against her younger sister, Piroska (the Hungarian equivalent to Little Red Riding Hood). Symptoms of cannibalistic guilt appeared from the fact that she could not eat bread because Piroska was often called *piritós* (toast) and *cipó* (loaf of bread); nor could she eat red meat or suffer anything that reminded her of blood. Gisella, her other sister, was also engulfed by these fantasies because she happened to have married a man called Lamb (*Bárány*) and thus lent herself well for symbolizing the victim of the wolf. Previous to her own lycanthropic discovery, the patient had arrived at a session with a book called *Lady into Fox*, and insisted that I should read it. It was a tale of lycanthropy, the transformation of a woman into a fox—a sign that the lycanthropic fantasy was breaking from her unconscious into her conscious mind. Suddenly, she recalled a neurotic symptom which until then she had failed to describe. She used to feel that there was a long pipe in her body, elastic and dark, which sometimes closed up and then she could not relax. The pipe began high up in her chest and went down to the back of her waistline curling around. Now she knew what it was; the tail of the wolf, anchored in her coccyx. The Hungarian word for wolf is "farkas" and "fark" means tail. With a slight linguistic license, "farkas" can be translated as "the taily one." Thus, psychologically, the lycanthropic element is excellently represented by the tail fantasy and the motive is criminality as in the previous dream.

Child of the Wolf

To understand the complexities of this criminal motivation, I propose to examine my next case in more detail. The dream comes from a Russian woman who presented as her very first problem for analytic consideration a recurrent nightmare about wolves.

From earliest childhood, she dreamed of being chased by wolves. She ran around in a circle, trying to escape from them. When she was about to be caught, she rose up in the air and settled herself on top of the enormous, flat lampshade of an old-fashioned lamp. However, she could not stay there; she felt she had to get down and that the wolves would eat her.

This nightmare, which had caused her intense anguish in the past, stopped recurring about twenty-five years ago. Then it returned, and she decided to seek analytic help. This was the form which the dream took:

"I was standing in a hollow. In front of me was a hillock which looked like the crest of a wave. It was of red clay with green grass on top. I heard my mother's voice, 'Here come the wolves.' With that three figures appeared on the crest of the hill: two wolves with my mother in the midst. To her left was a male wolf with black mane and golden yellow belly; to her right a gray female wolf. My mother's face was ferocious, although human. (Now that I think of it, she also looked like my sister Anna, with whom I had a feud all my life.) My mother said, 'Now shoot!' I picked up a rifle, aimed at the female wolf and shot it dead. My mother disappeared and I was now on top of this wave, looking down into the hollow. In front of me were two square kitchen stoves with rounded edges, a gray one made of hams and a black one, nearest to me, made of iron. Suddenly I realized that these stoves were the wolves. The next moment I was sitting on the lampshade."

Two important facts are revealed in this narrative: the patient had a feud all her life with her sister Anna, and in the dream, her mother's face looked like Anna's. Her attention being called to this identification, she added that her sister used to frighten her with stories about wolves and eyes. She said:

"There were times when I could not keep my windows open for fear that somebody would look in, stretch in a hand and grab me. One day I saw a hand, the fingers slowly opening. Later, in another dream, I discovered the identity of this hand. It was the hand of the physician who delivered me, and the physician was my mother's father."

This recognition of the hand is rather startling. It brings the patient's birth into the picture and shows how much we dramatize in dreams about our birth from later knowledge or from impressions which the organism may have somehow registered. Popularly, the eyes are called the windows of the soul; here the window is the anatomic door to life because it is the obstetrician's hand that stretches in to grab the dreamer. Because of this identification, we can speak of the genital eye. It appears that the patient's fear of eyes and windows conceals the fear of her birth. Teamed up with the wolves as the central figure, the ferocious appearance of the mother is presumably due to the fact that in childhood she had disgorged the dreamer from her body—an act which the unborn always resents and which, in postnatal life, becomes closely associated with devouring, its very reverse. The reason for this association is that any postnatal fear that centers on the mother may mobilize the memory of the first frightful experience suffered through her organism and, by a process of mental regression, present the trauma of birth as a threat of uterine reabsorption.

In Little Red Riding Hood and similar fairy tales, the height of excitement is only reached when Granny or the swallowed children are rescued from the belly of the bad animals. The explanation of this delayed psychological climax is that the rescue strikes an unconscious echo of our own arrival into this world. In the case of a very bad birth, such echoes are apt to be very distressing. Because Anna, with her nightmare stories was responsible for evoking this distress, she fell into the same class as her mother; she, too, was a menace, a destroyer, a wolf.

The dream wolves are mated; one is male, the other female. The dreamer only kills the female wolf—with a single shot. As her mother is dual in the dream (Anna's image being telescoped into her features), the gray wolf is likely to be similarly dual: sister and mother. But this very play on duality suggests that the other wolf

might stand for her father; which might explain why she is partial to the male wolf and spares it.

It is now possible to sense the awful climax towards which this patient's dream mind is leading; if her parents were wolves, she is a wolf-child herself.

The topography of the dream is curious. The patient is in a hollow and the hillock looks like the crest of a wave. The dream mind may invest all hollows of the body, or of Mother Earth, with a genital significance. All ancient fertility rites are based on this recognition. The metaphoric crest of a wave may well increase our suspicion that maternal waters are hidden behind the description. I claim that the wording of the dream is part of the dream construction process and that the choice of words in which the dream is told can be as well analyzed as the content. Like immediate associations on awakening, the wording is a close sequel to, and subtle part of, the dream. Hence the "crest of a wave" is no idle description, but one with a meaning.

The dreamer associated clay with clogging and heaviness, and its red color with blood. Blood is shed, indeed, in the killing of the female wolf. If we consider the wolf as a mere fear symbol by which the trauma of birth is objectified, if it represents the genital mouth (which in nightmares is often invested with teeth), the shooting reveals the hidden motive of all repressed aggressive designs; to secure deliverance from overwhelming psychic pressure in the way which primitive man has practiced since the beginning of time.

Evidence that the pressure does originate in birth is given in the metamorphosis of the wolves into stoves. The stove is a universal womb symbol in dreams. The thighs, in slang, are often called hams. One of the stoves is made of hams and its color identifies it with the gray wolf. The dreamer shoots it in order to break up the circle in which her infantile nightmares kept her running before she landed on the lampshade.

No mention is made in the dream as to how she reaches it, nor of the earlier infantile fear that she will have to get down and that the wolves will eat her. We may assume that a floating fantasy is concealed behind sitting on the shade. In Freudian psychology the lamp is a female genital symbol. If we think of it as a source of light and, symbolically, of life, we reach the same view. The circle from which the patient was unable to break away appears to be the umbilical tie

to her mother, which psychically persisted through the years. Her associations revealed a strong unconscious identification between light, life and fire. She said:

"Fire always had a fascination for me. I was afraid of it. I could look at the fire and shiver, yet remain unable to take my eyes off it. Once, on passing through a dark corridor, I looked out of the window and saw a terrible fire. A match factory was burning. Night after night I would pass the same window and look out to see if something was burning, and break out in cold sweat for fear something would be on fire. I must have been between seven and eight years old at the time."

The compulsion of looking indicated that an earlier fear of fire was buried in the patient's mind. Presently she recalled it:

"There was once a fire in our house. We were awakened by the people living underneath and were rescued through the backdoor. A woman underneath burned to death. I can smell the odor of the burned body even now. I was five and a half years old at the time."

I was weighing in my mind the extent to which the fear of fire may have been associated with the patient's trauma of birth when she remarked:

"I see a vision of Burnman. He looks like a cruel animal. He always said he wanted to choke me."

"Burnman" was a curious slip. The correct name in Berman, a friend whom the patient found fascinating and upsetting. By mispronouncing his name and by attributing to him a ferocity which the man's real appearance did not display (but which his name, Bear Man, Man Bear suggested), the patient drew him into a chain of associations with fire and destruction.

The suddenness of the vision, together with the phonetic distortion, give a clue to the sparing of the male wolf, confirming our original assumption. Stove and burning are closely connected. The male wolf changes into a black iron stove, and this stove is nearer to her than the gray one—nearer to her heart. Both wolf and stove stand for a man—"Burnman," who threatened to choke her, though not to burn her, except in the romantic sense. But he, too, is only a cover. Bears are notorious for their death hug by which they crush and choke their victim. Further, for Russians, the bear is a strong parental symbol. It stands for Russia, the Russian Bear. For English-speaking

people, bear also means "to give birth," and birth is often represented in terms of fire because the flesh of the child, bruised in the process of delivery, burns like fire. "Burnman," fear and suffocation thus seem to be closely linked with birth and parent. The vision which immediately followed supports these inferences:

"I see him undressing, taking his coat off. He wears suspenders (which he does not in reality) and takes them off. He sits down, pulls off his shoes and throws them. Now he lies down. I sit down near him. He is my father. (He does look a bit like him.) Now he rolls over and gives me a place near him. I lie head to foot, as I used to in sleeping with my father."

Now we know from the patient's own statement why Berman was so strangely fascinating and upsetting. Her unconscious saw in him her own father. Since Berman has threatened to strangle her and since he was a bear and ferocious as a wolf, we may well conclude that the male wolf which she had spared was, indeed, her own father.*

Coming of the Werewolf

The strangest revelation was yet to come:

"As a child I often dreamed of a coffin standing in the middle of a chalked circle. From time to time the lid would open and I would see the face of a putrefied woman in rigor mortis. The face was green and grinned at me horribly. Then the coffin lid closed and I woke up in hysterics."

This recurrent infantile dream of horror recently reappeared and fused into another which ended with the definite impression that the scene enacted took place in her own womb.

"I saw myself in a moving corridor. It was not a train. People were sitting on both sides. I was in the middle of the aisle. A man looked at me with an awful expression in the eye. Near him sat a nun in a black dress. He got up and began to choke her. I wanted to help her and asked another woman who was sitting in front of me with her

* Since the patient's father was a professional soldier, the iron of the stove may conceal a reference to his character in the same manner as the comparative softness of the ham, of which the other stove is made, refers to the maternal constitution.

face buried in her knees, 'Won't you help me to deliver this woman?' She lifted her head—and she was the putrefied woman I used to see in the coffin. She just stared at me without saying a word.

"Suddenly I was the man and, at the same time, the woman whom he was strangling. I was tearing our entrails with my teeth. They were hanging from my mouth. The nun and the putrefied woman were now gone. I was a man.

"I came to the door through which I had entered, and there was a sunken room there. It was not large; I had to go down a few steps. I knew I had committed a terrible murder and woke up with an awful remorse.

"I had the feeling of some inhuman presence in my room, and as I put on the light, I heard a voice, 'So you tried to get rid of me; we shall meet again; I will come back.'"

Presently the dream continued:

"I come into a circular room with Roman columns. There were grayish brown hangings all around the room, a long table on my right with benches on each side. On the further side lies a man with his hands clasped on his breast and his eyes closed. On the nearer side a woman, burying her face in her arm. On my left in the corner stands a female figure clad in a long Roman toga and holding over her shoulder the head of a putrefied woman.

"When I come in, the three of them say, 'It is time you should have come, we have been waiting for you so long.' The woman on the left said, 'You saw this head before, it was here'—and she lifted it up toward her face; 'now it is here'—and she placed it between her shoulder and head; 'it will disappear but you must come and lie with me in the coffin.'

"Then suddenly there was a new woman sitting there and I was that woman. The dead man was moaning, 'Dying, dying . . . Bertha, why are you afraid of dying? Dying is being born, there isn't anything to fear about dying.'

"Then I saw that the hangings were not hangings, but the flatulent movement of the womb. They were slimy. I knew then that I was in my own womb."

Slavering with freshly spilled blood and with human entrails hanging from her mouth, the dreamer presents the traditional picture of a ravenous wolf that has made a kill. Her body retains the human

shape, she only changes sex, but the psychic transformation is complete. The link between this dream and that of the two wolves on the hillock reveal the shape-shifting purpose of her fantasy, the grim horror of which may well compete with medieval chronicles on lycanthropy. In her childhood, Russia was still rife with werewolf superstition. Many people believed that by certain practices men could change their bodies into the shape of beasts. She vividly remembered a story about a certain prince and his servant which she herself had been told. The servant threw himself three times on the ground and became a wolf; whereupon the prince sprang on his back and rode away on some nefarious business. The story sent cold shivers down her spine. When her growing intelligence rejected it, it receded into the hotbed of her unconscious fantasy life from where it flowered into nightmares.

The Vicious Circle

The coffin dream and the werewolf fantasy are closely linked. In the werewolf fantasy, she recognizes the putrefied woman as the corpse in the coffin. We also see a direct reference to the coffin, with an invitation to lie in it. Further, the chalked circle recalls her initial nightmare of being chased by the wolves, because in that dream she ran around in a circle. That circle enclosed her as much as the coffin was enclosed by the chalk mark. The circle has always been considered a symbol of safety against evil. In this case it failed to protect, it had no magical virtue, rather the opposite—it limited her freedom, it prevented her escape, it confined her and exposed her to death.

She recognizes the circular room at the end of the dream as her own womb. The coffin has a similar significance. When she is asked to lie in it, it represents her mother's womb. From the point of view of the unconscious mind, birth or death describe the same event. At death we are buried in Mother Earth; we return to the source of all life. Thus coffin and womb present no contradiction in unconscious meaning. However, rigor mortis and putrefaction are contradictory; they are mutually exclusive. Rigor mortis ceases when putrefaction begins. The patient was well aware of this logical inconsistency. Nevertheless, she committed it in the wording of the dream. If the

wording is part of the dream process, we should not be surprised at this. Logic is an attribute of the conscious mind. The dream mind does not enthrone it; it ignores it. In the present instance, her dream mind was concerned with saying that the putrefied body was rigid. Rigor mortis as a technical term describes rigidity, but the term is part of the wording and not of the dream itself. Her dream mind was not intent to draw a medical picture; it needed rigidity as a symbol of pressure, constriction and fear; hence the pictorial and oral mechanism. Birth produces pressure, constriction and fear; and putrefaction helps to pack more horror into the picture of birth. The corpse is alive; it can speak. It is not a woman who has lived out her span of life; it is a woman who is beginning it, a woman who is about to be born.

The circle in which our life begins is the family circle. The circle in which she ran around to escape the wolves was her mother's womb. When she changes the scene of her dream from the moving corridor (the uterine passage in labor) to a circular room and recognizes the latter as her own womb, she demonstrates that not only is there an equation between birth and death, but that a similar equation exists between her own womb and her mother's. It is a box-in-the-box situation and it explains why the trauma of birth and the trauma of abortion are so often fused.

Motives of Harakiri

With the scene laid in her womb, the reproach, "So you tried to get rid of me," etc., hints in no uncertain terms at the existence of abortion guilt. The first subtle indication of the shift from abortion to birth is to be found in the exchange of positions with her mother after the killing of the female wolf. She suddenly finds herself on top of the hillock, in her mother's place, looking down into the hollow and on the stoves that take the place of the wolves. In the moving corridor she is in the middle of the aisle between people on each side; the same mid-position which her mother occupied between the wolves. She is dreaming of herself as a child about to be born and as a mother about to give birth to a child. She is oscillating between the two events, back and forth, using Anna as an additional determinant, as

her name is one of the few that give the same meaning whichever way it is read. Yet, at first she denied that she had ever lost a child. Presently, she retracted her statement and confessed that she had lost a child owing to a retroflection of her womb; it resulted "in the strangulation of the fetus." Embryo would have been a better word, as the pregnancy was only a few weeks' duration, but the very use of the term "strangulation" indicates considerable guilt—which her reluctance to confess to a fairly everyday event also indicates.

Significantly, when she goes to the rescue of the choking man, she frames her request for help in terms of childbirth, "Won't you help me to *deliver* this woman?" The woman who needs delivery is the putrefied woman, and the putrefied woman is herself. She is putrefied because she has carried the horror of death in herself ever since she was born. The corpse is her own ghost. It grins at her in the infantile nightmare and it plays a gruesome hide and seek by alternately concealing and revealing the putrefied face in the moving corridor and in the circular room. There is still another location, the sunken room, which redetermines the womb a third time, but the horror wakes her before the dream further develops in this new setting.*

We know that the nun is herself because it is so stated in the dream. She is killing herself when she chokes the nun in the guise of a man and when she tears out her entrails in the guise of a wolf. The ghostly voice of conscience explains the reason. She punishes herself for her abortion guilt on the basis of the mosaic law, which is the law of the unconscious—an eye for an eye, a tooth for a tooth. She destroys the organ with which she sinned. The entrails of the nun allude to the child she tore out of her womb.

The nun is the total opposite of what she felt of herself. Unfortunately, the unconscious holds us responsible for the breaking of the moral law even though we are more sinned against than sinning. The tragic story of this lady, pregnant with a child whose father she did not know, did not end with her escape from the Russian Revolution. In the Near East, where she found sanctuary, she went through other ordeals of soul-searing character. A nun is respected and spared where another woman is not. A nun is wanted by God where another

* The woman in the toga acts in the same decisive manner as her mother does when she appears between the two wolves.

woman is wanted by the Devil. The deeper we sink, the higher the inner self desires to soar. But in this case the choice of the opposite had a still deeper determination.

Vengeance of the Male Self

It was inevitable that she should develop a hatred of her sexual role in life. Had she been born a man or had she had a father to protect her, she might have been spared the horrors that had befallen her. It is a well-known psychological fact that women, if their fathers fail them, develop strong masculine traits or build up masculine fantasies. Her psychological need was great; unhappily it sought satisfaction by regression into the prenatal levels of her mind. Because of the telescopic relationship between herself and her mother, she went back, in her dream, into her mother's womb, endeavoring to make herself into a man by murdering the woman she was. The purity and other worldliness which we usually associate with a nun may help to understand the reach of this murder fantasy. In her mother's womb, after sexual differentiation decided her fate for postnatal life, she was as pure as a nun in the Holy of Holies. The male potential of her growing organism was forced into the background by an inexorable biological law. The dream shows the failure of this organismic repression, perhaps as a result of the cataclysmic psychic upheaval through which she had passed in Russia and afterwards. As if the rejection of the feminine role had wakened the dormant masculine self from its embryonic death sleep, the avenging wolf had disemboweled the nun in a frantic desire to turn back the clock of prenatal time and to monopolize the stage of life.

The killing of the wolf with a rifle shot was a masculine act. As she was the strangler and the strangled in the werewolf fantasy, so she is the hunter and the hunted in the valley beneath the hill. She spared her masculinity and killed her femininity. But the female wolf was not only the nun, it was also her mother. It was shot, as the nun was disemboweled, to take revenge on the mother for bringing her into this life as a girl.

Lying in the coffin is an ancient symbol of liberation. In initiation rites it symbolizes the death of the old personality and the birth of a new one. The woman in the toga extends to her an invitation to re-

birth. The new woman who suddenly appears in the dream confirms this interpretation. Something whispers in her ear that she will rise from the coffin victorious, pure and free. She need not be afraid of dying. The man wolf will die; she herself will be reborn.

This stupendous fantasy leaves us with a speculative thought of considerable importance. The murder in the dream by the repressed male element may indicate that our sexual conflicts originate in a psychic equivalent of the cellular level of our organism; that instead of being settled by the primary sexual organization, the conflict begins with this determination.

On this physical level, we are conscious of the miracles of cellular integration. We see evidence of it every time a wound is healed. Proof of a corresponding physical level would work a revolution in psychology.

Georg Groddeck claims that we can talk to our organs by visualizing them and addressing them as if they were personalities. The patients to whom I suggested this method of self-cure as a matter of experiment reported gratifying results. A good deal of research will be necessary before the reality of such claims can be admitted. Would cellular life respond to psychological attempts at integration, we might yet develop a technique whereby we could talk our organs out of forming cancerous tissues, tumors and cysts.

III.

BORDERLAND OF THE METAPHYSICAL

1.

TELEPATHIC DREAMS

"I must suggest to you that you should think more kindly of the objective possibility of thought transference and therefore also of telepathy."—Sigmund Freud.*

IN his paper on "Dreams and the Occult" from which the above quotation is taken, Freud makes a slight distinction between telepathy and thought transference. He says on page 54, "By telepathy we mean the alleged fact that an event which occurs at a specific time comes more or less simultaneously into the consciousness of a person who is spatially distant, without any of the known methods of communication coming into play." On page 58 he writes, "there is, for example, the phenomenon of thought transference which is closely allied to telepathy and, indeed, can be identified with it without much difficulty. It is held that psychological processes, ideas, states of excitement, volition, which occur in the mind of one person can be transferred through space to another, without the usual means of communication (word or sign) being employed."

The word telepathy was originally coined by F. W. H. Myers in 1882 and he defined it as "transmission of thought independently of the recognised channels of sense." For the purpose of this paper this is my definition of telepathy with one amplification: transmission of feeling falls in the same category.

The chief contribution of Freud's paper to the study of telepathy is that by dream interpretation we can discover telepathic events

* *New Introductory Lectures on Psychoanalysis*, New York, 1913, p. 78.

which otherwise would not be recognized as such. In want of sufficient data, he hastened to qualify his finding by saying, "in spite of this, dream interpretation has said nothing about the objective truth of telepathic phenomena. It may only be an appearance which can be explained in some other way." He was, however, much more positive regarding telepathic phenomena in the waking state, quoting several instances in which fortune tellers or mediums seemed to sense the secret wishes of their clients and clothed them into prophecy, and analyzing cases in which patients unconsciously reacted to thoughts in the analyst's mind by bringing up coincidental associations. His final conclusion (p. 79) that "psychoanalysis has prepared the way for the acceptance of such processes as telepathy" cannot be overestimated in importance even though, as he suggests on an earlier page (p. 55), the telepathic message plays the same role as any other residue of waking life, to be altered by the dreamwork and to suit its own purpose.

My own findings qualify this slightly. The telepathic dream, regardless of its stimulating role, reflects like a mirror the contents of the unconscious mind of the agent, paralleling it by similar contents in the recipient's mind which are shaped into a personal dream. The similarity of parallelism of psychic content may be the predisposing factor rendering telepathy a possibility. The interpretation of such dreams of the recipient is not always possible without knowing the agent's dream. In some rare cases the telepathic influence becomes so overwhelming that the freedom of personal dreamwork is curtailed as is, for instance, the freedom of the hypnotized subject when he is commanded to dream about a chosen thought. But just as the hypnotized subject performs certain feats because of his transferred love of the operator—in other words, because he wishes to—so also the freedom of personal dreamwork is abrogated only because the dreamer wishes this. In other words, telepathic communications can only be received because there exists in the dreamer's unconscious a psychic content which, in its latent meaning, corresponds to the manifest content of the message.

I came to the study of telepathic dreams through the discovery of coincidences between the dreams of myself, my wife and daughter. I found them very frequently, but they were not always sufficiently positive to be quoted nor could they be explained by events and

thoughts mutually experienced during the day. I ruled out all the latter and only retained for analysis the dreams in which the contact between our minds seemed to have taken place while we were both asleep. To facilitate reference I shall introduce all the dreams to be discussed with serial numbers and I shall restrict my interpretation as far as possible to their telepathic significance.

Case 1. I dream of a friend in New York, the daughter of a composer of famous Hungarian folk songs.

During that night my wife had an attack of facial neuralgia. In her dream before waking she heard me singing a Hungarian folk song:

Nekem olyan asszony kell
Ha beteg is keljen fel

(I want a woman who can get up even though she is sick.)

I do not know who composed it; I do know it is *not* the composition of my friend's father. I never sing because I have no voice. If my wife makes me sing in the dream, she reveals a wish fantasy against illness. It seems as if I had become aware of this fantasy and, rejecting the idea of singing, had replaced it by an association with the daughter of a man who did compose similar folk songs and who had inscribed to me a copy of his collected compositions. The dream took place in London, on Nov. 14th, 1938. I have not seen the composer's family for well over ten years and could recall nothing from the day before that would have associated with them.

Case 2. I dream that events had a numerical significance. I was adding them up and the result was always 8. This 8 stood for the current year but I did not know which was the current year. I first tried 1908, then 1928, and finally decided that the current year was 1938.

That same night my wife dreamed I had an argument with her. She was trying to prove that seven times one make eight. If I would go out every night to psychoanalyze people I would be going out eight times out of seven.

We are both adding up. My difficulty in reaching the figure 8 is paralleled in her dream by argument with me. I speak of the

current year, she speaks of the current week. We are both concerned with the calendar and the number 8.

Case 3. I dream of mastodons. I am at a place, probably with my wife and some children, to which three mastodons were to come: two were unknown, one was friendly. The question was whether we should leave as there would be danger. Somebody had shot a number of mastodons, I think six, and this would infuriate the new arrivals. Finally we stayed and the known mastodon was friendly because of a bottle which it had brought in some manner, and which was meant to be brought.

During the night my wife had an attack of neuralgia. Her teeth hurt badly. She dreamed that she was at home and mother pulled them out one by one. The wish is transparent; if they were out they could not hurt. It was mother who ministered to her in her infancy, so she was the very person to deal with the pain now. Only the pain was too acute to be banished by wishful thinking. The dream contains castration fantasies also, and so the latent fear woke her and her distress woke my daughter. I slept in another room, with a hall in between. My daughter called me, but instead of waking I disposed of her toothache by a dream fantasy. The tusk of the mastodon is a huge tooth, which can well symbolize a huge toothache. The word mastodon is a klang association with the word mastoid, the direction in which my wife's shooting pains were spreading. Shooting pains is replaced by the shooting of mastodons. Six, in my native Hungarian, has an ambivalent meaning. It also means "making effective." My wife's toothache has been treated effectively because while I kept on sleeping and dreaming she got up, went to the bathroom, poured olive oil on a piece of cotton and stuck it into her ears. This relieved the pain and she fell asleep. The bottle brought by the mastodon thus seems to refer to the bottle of olive oil, and olive is symbolic of peace and friendliness.

It is interesting to trace the personal content behind this telepathic dream. The anxiety over the bottle seems to refer to infantile hunger and lack of satisfaction. There is an unmistakable reference to mother in the dream. The mastodon is also called mammoth. In my native tongue the word is "mammut" which is also the accusative of a variation of mother which was in use in my family. As mammoth also

means tremendous size, the difference between the small child and the big parent is well illustrated in the dream. The friendly mammoth is the nurse who was looking after me; the two unknown mammoths may refer to the more distant parents about whom death fantasies were evolved by reason of sex (six). As a sixteenth child I was naturally of little interest to my father and mother. The reference to children is now also intelligible.

The weakness of this case lies in the fact that though I was asleep, I might have heard my daughter's call and my wife's distress, and thus the dream may not have been due so much to a telepathic impact, but to a desire to release the tension which it created in my unconscious mind and preserve my sleep.

Case 4. If thoughts can infiltrate from one unconscious mind into another without normal communication it should be possible for a telepathic dream to arise from a thought received during the day. The following dream, dated Dec. 13th, 1940, is a good illustration:

I dreamed of my wife and I having stayed with a Mrs. Walton for some days. She kept a grocery store on Sunday mornings and said she badly needed a hundred dollars. She had been praying for it but she did not know what to do now unless I agreed to lend it. In exchange, she was willing to give me half an interest in her grocery store. My wife testily opposed the suggestion.

When I told my wife of this dream, she exclaimed, "Do you remember that you left me with Imre to go to the grocery store where he wanted to buy something, and you hurried upstairs?" I remembered. "Well," continued my wife, "I said in the grocery store, I wish I had a hundred dollars, I would spend it in a jiffy."

This conversation was not repeated to me, yet it seems to have reached my unconscious mind as if my wife had added: my husband could give me the money. I make her need Mrs. Walton's need who, for a number of reasons, is an outstanding mother symbol to me and thus could well substitute for my wife. The rest of the dream is my own. The half interest in the grocery store recalls a joke played upon me by my father when I was 4 or 5. He promised to buy me the grocery store where I used to buy candy. I did not believe him, but I was very interested in the pennies which he solemnly put into the safe every day before my eyes. When the pennies amounted to a

good deal, he took it out and spent it, and I was cruelly disappointed. In the dream my wife opposes the lending of the hundred dollars as if she would say: I need that money for myself. In the same breath it seems as if I would say: I had been had once by father, I am not going to be had by mother now.

Case 5. This is an illustration of telepathy *à trois*: three persons linked in the telepathic chain.

On July 16th, 1939, after a successful evening in a social circle, I dreamed that I was elected President of the World. The suddenness of the election and the sense of power which accompanied it was a marvelous feeling.

The same night my wife, who was present at the party, dreamed that she was Queen Alexandra of England, sitting on her throne with a tiara on her head and receiving curtsies.

The correspondence between the two dreams is very close. The British Empire covers three-quarters of the globe. If I am President of the World, Queen Alexandra is a near approximation of my own status of power. But Alexandra happens to be my daughter's middle name, and she does seem to be in the midst of our dreams. It indicates jealousy or identification of my wife with my daughter, so that she might be all, queen in my eyes. The day before the dream I brought home from the library Aldous Huxley's *Brave New World* and my daughter was the first to read it. I began to read it the day after the dream and was interested to find that God is called Ford in the book. This recalled the dream of a patient which I had theoretically discussed within my daughter's hearing some time before. In the dream there were two houses, one dilapidated, the other attractive, the latter bearing a sign, "Ford Miami." In the attractive house, patient visualized a new personality and "Ford Miami" soon was resolved to "Fodor, mon ami." It struck me that if Ford stands for Fodor, it would be natural for my daughter to make an unconscious association after reading the book and place me on top of the world. Was it then from her mind that both myself and my wife received the dream symbol by telepathy? My daughter could recall no dream

* The telepathic impulse would also seem to have awakened Id impulses towards mother (the grocery store) and simultaneous superego (wife) resistance to owning half of mother with father.

from that night but she admitted her mind was full of the book.

Against this telepathic interpretation stands a vague memory. I read the reviews of Aldous Huxley's book at the time of its publication in England, and I believe the reviewer had mentioned this identification between God and Ford. In that case the association was buried in my own mind and could have been stirred when I brought home the book. Through the "Ford Miami" association I might have made a regressive identification and produced the dream. This, however, does not explain my wife's coincidental dream (unless I am to be considered the telepathic agent), nor the fact that she chose my daughter's name for herself in the dream. The latter argues well for the telepathic contact with my daughter's unconscious mind, this contact having been facilitated by the glow of satisfaction which the domination of a social circle had given us the evening before.

Case 3 In this dream, besides my family, a patient is involved. She suffered from melancholia and strongly resisted psychoanalysis. Rather to defy me than to help me she told me of a dream in which a Chinese woman was strangled by her own people with a thread of hair. She used this as an example that dreams are crazy things and certainly have nothing to do with her. When I asked her to guess, as a novelist would, why the Chinese woman was strangled she said, "because she was a traitor to her own people." This was precisely the patient's trouble. She was a traitor to her husband and to her child. She tried to escape from them by suicide. The sessions that followed this discovery were difficult ones. Patient was in continuous crying fits. I said to myself, She is like a little girl whose doll had been broken.

The morning after this silent remark my wife was to go riding, but she overslept and when she woke she had trouble with her boots, then felt faint, and uneasy in the stomach. Finally she called off the taxi which was waiting below. During the day she suddenly recalled a dream in which she was talking to my melancholic patient and showed her three long hairs growing out of her own chin. Then my patient told her, "Don't go riding in the morning or you'll break your neck."

The dream was a warning based, no doubt, on physiological sensations. My wife must have been physically unfit to go riding but

would not admit it. She fought the dream, but her unconscious mind won in the tussle. It made her oversleep, then sick, in order to keep her at home. Our chief interest, however, lies in the fact that she had adopted my patient's strangling fantasy for a personal warning. She makes herself into a Chinese woman in the dream by having sparse hair grow out of her chin. She would break her neck, and the Chinese woman was strangled by the neck. By dying both became traitors to their families. As, however, my wife had met my patient socially and may have heard from her of her Chinese dream the similarity could not be called too startling were it not for its strange agreement with my daughter's dream on the same night.

She was in water holding onto breakers. Then she saw herself outside her own body. Her head was being twisted off and the body was twisted at an unnatural angle. It looked like a doll's body, and the head, from a distance, looked like a big teardrop. Then my daughter was taken to a room, placed upon an operating table while Mummy and others were playing bridge. She was impatient and asked for the chloroform as she wanted to be put together.

Here was an uncanny reproduction of my mental note about patient that she was like a little girl whose doll had been broken. Not only did my wife identify herself with patient (through the Chinese woman) but my daughter (who did not meet her) did the same. Her dream is full of concern with the self-warning anxiety of her mother's dream. The word "breakers" seems to hide an ambivalent reference to neck- and doll-breakers; she seems to refer to mother and death by being in the water and being out of the body, she speaks of an unnatural angle and twists, she refers to sorrow and to bridge which, instead of a card game, should be considered architecturally as the symbolic link between life and death. The operation and her impatience to be put together shows the resistance of her psychic system to the telepathic impact which, in this instance, must have originated in her mother's mind.

After such experiences it seemed imperative to me that I should devote attention to the possible relationship between my dreams and those of my patients. The psychic contact between patient and analyst is an intimate one. If the unconscious mind of any two people can interact at all, the same interaction should be traceable between patient and analyst.

Now and then I had experiences that seemed to bear this out. Here is an illustration:

Case 7. I dream of Yvonne, my patient, and of a big job in Russia. Yvonne is holding it as a secretary, and I have a sense of identification with her. The idea was suggested of becoming a spy. There was an important decision impending which a spy would have had to learn about.

The same night Yvonne dreamed about me but could not remember what it was. Then I told her of my dream and she exclaimed:

"Haven't you heard that I sing 'I Was a Spy in the OGPU' every night in the cabaret?"

I have never been to the cabaret where she danced and sung and had no recollection of ever having heard of the song. The very sense of identification in the dream suggests apart from all psychoanalytical observations that we were in telepathic contact.

Case 8 shows a complicated interlocking of dreams of patient and analyst. The patient, a medical man, reported the following hypnagogic vision: "A horizontal pipe is to be fixed near the ceiling. Father is reaching up and I am helping him."

Patient thought father was fixing a gas pipe. In his childhood, he broke one, but that pipe was vertical, and a horizontal pipe would be more likely for water than gas.

As gas from a broken pipe is lethal (patient was full of anal fear fantasies) the fixing suggests progress in integration. Patient is mending the damage which father did to him, he replaces poison by water—a life-giving substance—and shows himself in opposition to his past by changing the direction of the pipe. Deep back of the manifest idea lies the fear that his water pipe was to be broken by father—a true castration theme. The fixing is an elaboration of the superego to obscure the fear and render the continuation of sleep possible. The pipe that father fixes, which the child also would have liked to close up, is mother's genitalia.

While analyzing this vision I recalled my dreams of the night before, and found in them a curious agreement with the symbols patient used. I dreamed:

"Water was running down from the ceiling in my parents' big

room. I go up a flight to investigate, but find no water on the floor. I conclude a water pipe must have burst within the wall. I go down to summon Petersen, the superintendent. He appears from my parents' cellar. I tell him, the pipe burst, bring a hammer and . . . My brother Henry interrupts, he ought to do more than that, he ought to bring an oxy-acetylene blow pipe. I defend myself by saying he ought to be allowed to make his own decision."

I also dreamed about patients, telling them of fears that keep them in bondage; if they realized the true nature of these fears they would be free. Then, still dreaming, I read an item in a Hungarian paper about candidates to replace Hitler. Looking closely I find the article deals more with the price of gas than politics.

Note the unusual concurrence of situations. If my dream was induced by the patient's unconscious mind, the home of my parents stands for *his* parental home. There is evidence to this effect. There was no upper flight, water, or gas pipes in my parents' home, but the description fits the house of patient's parents. His father is called Henry (like my brother who was my hero-ideal), he was a tyrant and openly sympathized with the Nazis. My parents had no superintendent in their house, but there was a superintendent Petersen in the building where I lived during this analysis. That this Petersen stands for patient's father is well supported by the fact that his father did have a blow torch (which used to excite his childish imagination) whereas in my home such things were unknown. The cellar is a distinct feature of my early home. Mother kept all her perishable victuals there. The potatoes used to sprout in it; it was so damp and dark. My father locked me in it once and the memory of this lives in my mind as a supreme outrage perpetrated on a small child. Latent behind my extreme emotional reactions must have been the fear of being thrust back into the womb. As patient has been in bondage to his father all his life, my memories qualify the cellar for patient's unconscious mind. When I said that Petersen, emerging from the cellar, ought to be allowed to make his own decision, I seem to have the analytical principle in mind; to let patient do the work of integration and to let him face responsibilities. No doubt as to this meaning is left when I refer to fears of patient's as the statement shows me to be an analyst and not a child. Replacing Hitler refers to

patient's struggle against the tyrannical father, and the paragraph about gas consumption suggests the price which he had paid in suffering for father's baleful influence.

The parallelism of these two dreams strongly suggests that patient's preoccupation with his unconscious problems has succeeded, telepathically, in awakening in me dreams that indicate similar preoccupation with infantile factors. It would seem to confirm the idea that telepathy is possible between two or more people only when the psychological background is similar.

While one should expect telepathic contact between patient and analyst in the transference stage, it is rather startling to come across simultaneous dreams between patient and analyst before the analysis began.

Case 9 reveals a truly unusual telepathic impact as the agent, for all I could remember, was totally unknown to me. She is a lady who lives in California. A mutual friend wanted her to be psychoanalyzed by me. She thought she had met me some years ago in London but was not sure. When we were introduced she recognized me and decided to undergo analysis. Later I found out how heroic this resolve was. She bore me a strong grievance because our mutual friend had sent somebody to me whom she considered as her own patient and for whom she had done a great deal by a psychological technique of her own.

We met on the way to a school performance of *Alice in Wonderland*. During the performance she was sitting next to me and told me that on the way to New York from California she had an odd dream about hyacinths. My mind instantly leaped back to a dream of my own of a few days before. It was about hyacinths that were able to move and talk. I wanted to hear the details of her dream but we had to stop as the stage came to life and a scene was enacted from Alice's adventures. It could have been called a continuation of our discussion. The players were dressed as tiger lilies and margarets, moving about and talking on the stage as the hyacinths did in my dream.

This coincidence was odd, but an analysis of patient's hyacinth dream made it odder still. This is what she dreamed:

"Beautiful hyacinths growing clear above a ground of red soil. I had to distill them for their perfume and oil. I was conscious that a red soil contains copper and hyacinths need a black soil. Then lightning struck the hyacinths, darting in and out in zigzag fashion like a sword. It suggested the sign of lightning on the cabalistic Tree of Life, and the idea came to me that this was the 'crown' which must be used for some work I was going to do for somebody. The lightning released the perfume, which I found silly. I felt I had to distill the flowers just the same."

To understand the dream it is necessary to know that this patient treats people with essential oil and massage. She made a study of the effect of hyacinth oil on sores of the skin and on the eyes. She claims that this oil is the foundation of her work and that, according to the Kabala, hyacinth is associated with Kether, the Crown, the Sefirah which is on the top of the Tree of Life.

The symbolism of the dream is now revealed. Perfume is the essence of life. Lightning is the inner fire. She releases the sword-invoked force, the libido, without knowing what she does. Consciously she still wants to distill, but her unconscious mind indicates something much bigger in store. The flower is herself and the red ground is the arid soil in which she grew up. Her hair is red, which used to make her unhappy, and she suffered from many repressed erotic (red) fantasies. Her libido, if released, would render the red soil black and a period of mental fertility would ensue.

It seems then that, in spite of her grievance, patient was looking forward to enter on the analytical path under my guidance even before she met me. The pressure in her unconscious mind was strong enough to reach me and make me dream about talking and walking hyacinths around the time she had her dream. A flower cannot talk and walk, but if it stands for a woman, and is suddenly released from the two main inhibitions of plant life, the event cannot fail to impress us with patient's hopeful anticipation of gaining her freedom through analysis. I repeat, I had no reason to think that I had ever met her before or that hyacinths played any part in her life. The dream, at the time of its occurrence, puzzled me a great deal. I was unable to produce associations of any value. It is a good example to show that

the clue to the understanding of a dream occasionally lies outside the reach of the dreamer's associations.

Case 10. The same patient showed separation from the analyst in another interesting dream for which the material was borrowed from my waking experiences. I saw the film *Pastor Hall* and was very moved by the end scene in which Pastor Hall bids farewell to his congregation knowing that Nazi soldiers are waiting outside and will kill him. When he said that he would always stay with his people, even after his death, the thought occurred to me that this should be paralleled by the analytical situation. The influence of the analyst should always stay with the patient because this influence is the Christ principle. I thought it would have fitted the situation very well if Pastor Hall had used the words in farewell, "And lo, I am with you always." That night patient dreamed:

"I am in a church, full of people, a beautiful church. There is a preacher with a very beautiful face. He looked like you but was not you. He looked like you and every man that preaches. I do not know that I am there for any purpose, but I am there and it is a funeral service. There is a coffin in front of the pulpit, a beautiful, carved oak coffin. He preaches about my mother; her goodness and beauty. I seem to accept that she is dead. I go up to the coffin as everybody files out. I kiss the corner of it quietly and say, 'goodbye, Mum.' I am very still and go home."

During the association process patient volunteered:

"The burial ceremony in the church looked like the end scene in *Pastor Hall* in which he went to his death. The preacher was Pastor Hall and it was you. Now I remember when I saw the film I told my friend who was sitting next to me, 'it is funny, it is Fodor, I think he would die just that way.'"

Now that patient mentioned it, I also could see some resemblance in facial configuration between myself and the actor who played Pastor Hall. I told patient of my reactions to the film and that I would have considered it more appropriate to have the last sentence, "And lo, I am with you always." Patient replied, "That's the very thing I told my friend. I had the feeling he should have used those words."

Let us note, without attempting the job of interpreting patient's dream, that Pastor Hall's approaching end is closely paralleled by patient's mother going to her death. As the analyst is a mother as well as father authority, the dream indicates final separation from both parental imagoes. The recollection of her remark that I would die in the same way is a confirmatory association showing that patient's integration has been completed and she is about to break the analytical tie.* But it also suggests that just as mother would stay with her always as a purified influence, so will she promote the analyst to the hierarchy of spiritual influences of which the race has been dreaming since the dawn of history.

Case 11. A young girl of 24 dreams after the fifth analytical session:

"On an American naval vessel. We were hiding a British sailor in the very stern of the ship on the deck behind the men. The sailor was going to give 500 dollars for being kept hidden. He tried to make me charge less. I said, it was arranged it should be 500; if we had arranged for less it would have been all right, but we did not, so stick to your word. It was the American sailors who were really hiding him. I did not know about it until I came on board and discovered it. Then things switched around and I was supposed to pay the 500 dollars to the English sailor and let him pay me. I remember looking at the money and saw Rossiter printed on it in the same letters as bills are printed. Then I looked more closely and instead of United States Treasury, they had London, S.W. 1 on them. I said, 'this money is not American, it comes from England and it has Rossiter printed on it.' Then I realised that all the money, 100 and 20 dollar bills had Rossiter written on them. I did not want to give back those bills, but not wanting to admit this, I said to him, 'they must be forgeries.'"

The same night I had the following dream:

"An inspector came from Ellis Island and said a complaint has been lodged against me for issuing counterfeit coins. This was the second such report against me, and it made me most indignant. In the course of conversation the inspector came over to my side and

* It may also represent resistance to further analysis by wishing the analyst were dead.

asked me if I had any statues. I said I had one which I got from Lord Rothermere or which was Lord Rothermere, but when I led him into the room there were a good many on the mantelpiece. Then I took the inspector to the Navy Yard and introduced him to a man who took over. I failed to remember the inspector's name and slurred it over, saying that the inspector would like to be shown over the place. The man willingly complied and I left. On waking I had a slight regret that I did not follow him."

My own dream was written down in the morning. I had no reason naturally to suspect it had anything to do with any of my patients; only after I took down her own dream in shorthand did I discover how much her dream was interlinked with mine.

Patient's father is a naval commander and she herself is a sculptor. She is fond of sailors and ships, particularly of the British. Rossiter is both British and American. She was in love with him, but her love was not requited. She would have preferred him completely British, but not at the present because he would have had to go to war. By hiding on the boat, the sailor was protected against the danger of war, but as the ship's commander was father, and his men were on the deck, Rossiter was also hiding behind him, indicating that the love which she bore him was due to father identification. In that sense, the love was false, hence the money—symbol of the libido, each note bearing Rossiter's name—is forgery. It was also a hidden love, as Rossiter was unaware of patient's passion. With the usual lover's exaggeration she looked up to him in a kind of awe and considered him a deity descended unto the earth. In S.W. 1, London there lived an elderly man on Palace Court to whom patient was very much attached because "he saw something in me which I was not and which I felt I ought to be." So S.W. 1 reveals that in her love for Rossiter patient was looking for the completion of her personality in the direction of the ideal. As the ideal is linked to an old man one may infer that behind him father as the first ideal is concealed.

As I explained that an identification tie has been forged between this man, father and Rossiter, patient gave evidence of sharp wits saying, "The money was forged. When you say a tie is forged you mean iron which, according to my horoscope, is my element and 5 is my number." This invites analysis of the sum of 500 dollars. Pa-

tient said she needed that much to last her through her analysis and there was a 500 dollar bingo in a movie where she went the day before the dream. She explained why she was hard on the sailor; because she is very scrupulous about keeping her word and finishes what she once starts. When the dream changes and it is she who has to pay the money to the sailor, the latter becomes the analyst (who, too, came from England) and is a new father substitute. By paying me she would transfer her libido from Rossiter to me, but the dream does not go quite so far. She is taking the money from the sailor and wants to keep it for herself. She has not yet made a transference to me, but is on the borderline of doing so.

The dream also shows a good deal of fetal symbolism. As a small child, patient believed that babies were born through mother's navel. The naval vessel thus, on a deeper level, is mother's body, and the sailor is the fetus. As, however, sailors belong to the male sex and the boat is father's boat, the hidden emotional peril from which she wants to save herself by buying her freedom is probably the problem of bisexuality. The sailor is father's man; if she had ever wanted to be father's boy (and she did), in the dream the wish is realized by a recreation of the fetal situation.

Let us now see how many of these problems are reflected in my dream.

Some time before, another patient of mine used Ellis Island in her dream as a symbol for the fetal island. The sailor in this patient's dream is a stowaway and Ellis Island inspectors are more interested in people's immigration status than in their financial circumstances. My inspector is apparently after patient's stowaway, and the linking of the two is accomplished to perfection when the inspector accuses me of issuing counterfeit coins. It is patient's stowaway who circulated forged money, hence my indignation is justified. As the inspector speaks of the second such report against me, my dream also refers to patient's second false father identification; to Rossiter substituting for the elderly man in Palace Court. Just as Rossiter was a father symbol to patient, so was Lord Rothermere to me. I was on his personal staff in England, and I do possess a small bust of him and several statues which he gave me. I always referred to him as Lord R. Note that Rossiter has the same initial and that Rossiter was a God descended unto earth in patient's infantile fantasy. In my mind

the memory of a similar association is preserved. My daughter was 5 years old when I went to live in London. On hearing Lord Rothermere's name she thought he was some kind of a God and asked me, "do you pray to him, Daddy?" The inspector coming over to *my side* seems to allude to my own associations, and as patient is a sculptor, the cross reference stands out rather well. I frequently find that "mantelpiece" is a phononym for "mental peace." As the inspector is taken by me to the Navy Yard and left there, I am obviously concerned with patient's mental peace and not with the mantelpiece of my apartment. Navy Yard and naval vessel are close approximations. Curiously, my own association with Navy Yard brings forth the number 5 again, as it suggests to me Capt. Fyfe (five), a fingerprint expert in the Boston Navy Yard. In case of forgery a fingerprint expert is likely to be consulted, and it is on a naval vessel that the forged money is issued in patient's dream.

Many years ago I had an unusually vivid dream in which I was hiding as a stowaway in the belly of a boat from a pursuing airplane. This was a fetal fantasy not too dissimilar from patient's own. Because of the deep impression which this dream had left on my mind, I was perhaps well disposed to respond to a similar telepathic stimulation by patient's unconscious mind. Ellis Island is still the fetal island to me, but my personal concern is now very slight. Hence the siding of the inspector with me and my farewell to him in the Navy Yard.

It is interesting to note that patient's dream can well be analyzed without mine, but my own is unsolvable without the knowledge of hers. So I draw the inference that it was she who induced my dream and not myself inducing hers.

Case 12. I spent a week-end with Mr. and Mrs. John E. in the country. Mrs. John E. was about to become my patient. She had two analytical sessions which revealed an exceptionally strong fixation on her father, an equally strong hatred and fear of her mother, and a general emotional infantilism which was slowly changing her into a frigid woman. I felt very tired in the evening and wanting to retire early I suggested that the rest of the household, including my wife, should stay up, concentrate on an agreed dream and try to send it to me. (As I found out later, they agreed on a sketch showing a snake

moving towards an apple and a woman, the company being all around. They also wrote down, "censoring a letter" and "coffee pot.")

My dreams show no sign of these symbols, but I discovered a strong correspondence between them and the dreams of Mrs. John E. This was my dream:

"I was back in High School and arrived again late, the class being in course. As I took my seat, the teacher called me out and said I was late the fifth time. He implied this would have serious consequences and made me feel I might be expelled. I had to make a mark on paper, something like this, #, but the main item was the number 5 and, to my agreeable surprise, the 4. I was only four times late, not five times. Also the principal of the school was now on the scene and expressed hopes for me. He said something to the effect that he really had no anxiety for me. Then the teacher showed me photographs of 6 by 10 or 8 by 10 size. I remember two. I suggested I could help develop them. I had in mind my darkroom experience at the International Institute for Psychical Research, though at the same time I felt that this experience may not be as qualifying as it should. The teacher was pleased and said he would call on my services as soon as a photographic darkroom was established.

"A girl from another planet. If she said yes, she would stick to it. It occurred to me; this means surrender. Indeed, I was about to make love to her. She was very passionate and lay crosswise on her bed undressed. I was going to kiss her and fondle her when I woke up. Vaguely I remembered something about ruling. It was as if one first ruled in a country, then on a whole continent, then on the globe and finally on another planet. I think I was the person.

"A fantasy of being pushed in the water by two people, but instead I was pushing them in. I thought the two boys were John and his brother. The idea of a lady being tied in a sack also figured vaguely."

Mrs. John E. told me of her dream over breakfast. She was on a huge raft which was being towed by an excursion boat. Many people were on the raft. Suddenly, it split into two and she fell in the water. She found she could swim very well and headed towards the other half of the raft. She was very pleased with her ability to swim. Then she dreamed of marking numbers in a school examination. She had

to have 75 points to pass. She was afraid she would not. She was about 9 years old in the dream. Then she found she had totaled 70; finally the figures of 5 and 4 came, adding up to 79, and to her delight she found she had passed well. She also had a third dream to which she confessed rather reluctantly. It was an erotic dream. I was making love to her.

Comparison of these dreams yields a number of astonishing agreements.

In her first dream she falls in the water as the raft splits. I am in a similar danger; her husband and brother-in-law try to push me in or throw me in in a sack. With the knowledge which I already had of patient's past I felt justified in assuming that the raft dream referred to a split in her personality at an early age in relationship to mother.* The boat is a mother symbol, the boat of life. The raft was being towed as a child is towed by the parents. The number of people on the raft stood for its very opposite: secrecy. Her unconscious mind built up a dramatic picture of the violence with which she was torn apart from mother. On the deepest level, this tearing apart is her birth. The excursion boat was a river boat. She lived on the river. The word excursion means a dynamic movement outward. The river itself may point to birth. Doris Webster in an essay on "The Signs of the Zodiac" in the December 1940 issue of *The American Imago* says: "Fluvius, the River God, sometimes called the Waterman, is placed between the legs. Besides the obvious physical explanation there is the further possibility that the legs suggest the river banks." Hence the raft splitting refers to birth in which connection the number 9 would obviously stand for the time of gestation. Swimming vigorously after the raft, and being able to do so, shows patient's determination to achieve integration. In other words, she has entered on the analytical path.

The dream makes no mention of the cause of the split on a higher level of development. But I knew it existed and was caused by a transference of patient's infantile love emotions from mother to father, thereby making mother into a rival of her emotional aspirations.

* One of patient's duties as a child was to prepare father's slippers. After a stepmother drove her out of her father's house the only job in which she found herself happy was selling slippers in a department store. Once when they transferred her into another department she tried to throw herself out of the window.

The strong rival may kill the small, helpless child. Patient did have nightmares in which her sister (a mother substitute) was chasing her with a knife. The raft dream, for the first time, held out hope of redemption. I also discovered that patient's husband was, for her unconscious mind, a perfect father substitute. Thus I feel justified in assuming that my water fantasy supplies the element missing from her dream: the fear of being drowned by mother because of her father fixation. The two E. boys who try to drown me stand, so far as her dream is concerned, for the two men in her life, father and husband, and when I reverse the roles and push them in instead, I become her savior. I am reemphasizing redemption already foreshadowed by her ability to swim. The sack very possibly is a play on "sex," and the body in it represents the helpless emotional tie-up in patient's psychic life, with a remote reference to the fetal state.

This interpretation is supported by the analysis of the rest of the dream correspondences.

I am in High School and have to make a mark (which consists of four intersecting lines) on paper. She is also making marks, of a different kind and not of the type used in elementary school examinations in which the age of 9 seems to show her. As at the end she passes, the reference is to integration again. She is passing into a higher school which is the analytical one, my High School. The danger of being expelled in which I find myself parallels her anxiety of failing. I find relief from the fear by the assurance of the principal, a higher authority, and by the discovery that I was not late too many times. Patient finds it is not too late for her to pass from infantilism into a higher state. The 5 and 4 in my dream add up to 9, her age in her dream, and correspond remarkably with the missing points that enable her to pass well. The probability is that all these numbers indicate years in patient's life that were highly charged with emotion. The basic number in 70 is 7, a number of integration (seven days of creation). Five and four, by their total, may refer to birth (nine months), and the two pictures which I undertake to develop, and which correspond in size, probably stand for the parallelism between her dreams and mine. The thought of my darkroom experience at the International Institute for Psychical Research symbolically describes dream exploration to perfection.

According to Freud there is a hidden erotic content behind all

examination dreams; the dreamer is afraid that he will not be able to pass a sexual test. If such examination dreams refer to early childhood, the anxiety is well founded, since a child is biologically unable to rise to the sexual requirements of adult life. The mark which I made in the dream represents two parallel crosses (+ +) combined. If a cross is an intercourse symbol, the combination of the two could well represent patient's incestuous identification of husband and father which was gradually transforming her into a frigid woman. The purpose of drawing me into this web of father identification is to objectify them in my person and thus enable her to face it.

In view of the fact that the raft dream and the numerical correspondences totaling in the number 9 bring in the problem of separation from mother's body (birth), it is possible to go even deeper and query whether the erotic content behind examination dreams does not reach back to the ordeal of birth which we cannot help genitalizing. The darkroom of which I am speaking and the threat of being expelled from school would then refer to womb and birth, and the developing would appear as an undertaking on the part of my unconscious mind to clarify the double traumata of birth and incest.

There is no reference to the teacher in patient's dream, but his presence is implied in the examination. Here my dream again supplements hers; not only does it show the presence of the teacher, but also reveals anxiety, and wrong judgment on the part of this authority. The attitude of the principal is in strong contrast with that of the original teacher. It is kind and encouraging. As the original teacher is always a father symbol, and the analyst is a substitute and better father, it seems that patient induced in me a dream in which my schoolboy self stands for herself as a child and the principal for myself as her analyst. In other words, the dream shows an acceptance of the analytical process and the beginning of transference. The beginning only because the photographic darkroom is not yet established and patient still has some doubts as to my abilities to deal with her case.

The erotic dream shows the extent to which she had progressed in identifying me with her father. In the girl from another planet I represent patient as a strange woman, therefore not a love object in the ordinary sense. There is a distance (interplanetary) between

us, similar to that which existed between father and herself. Her father was a God in Heaven. Now she is the Girl in Heaven and I am the Ruler of the Universe from the Earth. Thus something from heaven (fantasy) is brought down to earth. Her passion is the infantile passion, and her promise of surrender is her willingness to submit to me in the analytical sense and so *bare* (position of nudity) her secret passion. The meaning of this is completely lost to me in the dream, hence I am prevented from taking advantage of the situation by being waked up at a critical moment. This sudden awakening is part of the dream work. It is as if my dream mind, or hers for all I know, were telling me, Wake up, you are an analyst, not a lover; you are used as a dummy for your patient's father, so don't be a fool, point this out to her.

Case 13. If the unconscious mind is capable at all of receiving telepathic impact from another mind, we cannot exclude the theoretical possibility that in the jumble of voices which well up from the unconscious mind of psychotic patients some might originate from another person. This is treading on very delicate ground. It takes a good deal of temerity to suggest that the delusions of the paranoid in blaming others for his feelings are not necessarily always unfounded and that some of his delusions may arise from the chaotic emergence into the conscious mind of uncomprehended telepathic impressions. Yet this is precisely what the case of telepathy *à trois* which I wish to place on record here suggests. It resulted in such strong paranoid reactions that I preferred to keep patient in ignorance of the truth lest he used the case as an argument for the general validity of his auditory hallucinations on telepathic grounds.

The patient in question had suffered from constant persecutory delusions for two years and from intermittent ones for the past twenty years. These delusions were unquestionably due to repressed homosexual desires. The voices continually taunted him on being a "fairy" and he feared every man because he was attracted to them. After the 58th analytical session he arrived with the following story:

"Last night I caught myself as though leaving my body. I fought it and woke up. Something told me to drink wine and 'save myself.' I became very peeved. I did not think it was I doing it. I made up my mind if that was the case I would go out and kill that person. I had a

more restful sleep after that. I had the feeling again once or twice, but as it ain't me I don't want anybody to 'work' on me."

Patient had homicidal outbursts before this. He had spread his "aura" over a young boy in his neighborhood who, he thought, was spying on him. When I asked him what he meant by spreading his aura, he answered, "I imagined that I had an axe in my hand and brought it crashing down on his head." This was the worst homicidal fantasy he had, since then he improved considerably. Young boys no more bothered him. As he had a very strong moral fiber I was confident he would never yield to homicidal desires and that his superego defenses were stronger than his unconscious intentions.

I asked him to describe his sensations during the self-projection nightmare, for such I assumed it to be, and he stated:

"It seemed I was crawling out of my body in spirit form like a ghost. The hands were the last. I was just about going when I woke up and, like in a dream, saw myself standing by the bed."

"Like in a dream" suggests that he had a dream within a dream or a hypnopompic hallucination. I think his narrative bears internal evidence of the latter. The so-called occult "astral projection" experiences agree in one particular. The projectors see their body inert on the bed, in a state of coma, and themselves above it. The perceptive faculties are always within the astral form and not in the physical body. Patient's case shows the reverse, so his experience does not fit into the occult class. One is always frightened by nightmares. His fear is incomprehensible without fear. His fear was justified inasmuch as he believed the truth of stories he read of people who were attacked in the body while they were away from it in a state of self-projection. As patient's homosexual repression took the form of aggression fears by other men, the nightmare fitted in well with his paranoid delusions. I thought he used his body as a symbol of his forbidden instinctual desires; to show how these repressed desires were driving him out of his mind. During the day, however, something happened which necessitated a review of this conclusion.

I received a visit from Mr. A., a friend and well-known mystic. He asked me if anything happened to me during the night. He had tried to project himself astrally into my room and thought, in a semi-conscious state, that he had actually entered it. I knew he had not succeeded because the description of the position of the bed did not

agree with his perception, but I was very interested because that night I dreamed about him. The dream seemed to have no bearing on astral projection. In it he was married to a girl who loved him dearly, but he was unhappy because he married against his real desires. I did not think much of the dream on awakening because I knew of his romantic entanglement with a beautiful girl and of his conflict regarding marrying her. There was, though, one odd feature to the dream. I pushed it out of my mind because I could not understand it; my paranoid patient was in some way involved in his marriage situation.

After hearing of his astral projection experiment, I saw the dream in a new light. The dream situation was not parallel to reality. The presence of my paranoid patient injected into it a homosexual element. Did this element suggest that there was a homosexual motive behind my friend's astral projection experiment? In that case his unhappiness over the impending marriage is comprehensible and the projection was an escape from feminine to masculine ties. I concluded this must have had a strong bearing on his attitude for I had given some analytical sessions to my friend and did bring to light a strong homosexual repression.

Then I recalled my psychotic patient's astral projection dream and began to discern an odd three-cornered dream relationship. I knew he had made a homosexual transference to me. It was therefore likely that I would enter his dream life. The problem here was, Did he impinge upon my dream life and glean more from my unconscious mind than the Censor permitted *me* to become aware of? In other words, Did he meet, through my unconscious mind, the projected homosexual desires of my friend A, and was it this that caused his paranoid outburst?

It happens that my patient knew A. In fact, he was sent to me by A after he had gone to consult him in the first place over his presumed telepathic experiences. A recognized that his case was psychotic and thought I could help him. After that A had one or two telephone calls from my patient, reporting on his progress, but no other contact. Patient, however, seemed to be bound to him, probably by homosexual desires. Four days before the projection nightmare patient woke from a dream hearing a voice, "I have been trying to break through to you for a long time. I finally got you. This is A talking."

He also had a fantasy of an exchange of personality with A. The voices told him that he was A, and on one occasion, he displayed remarkable intuition regarding A's relationship to me.

It occurred to me now that the man whom he saw arising out of his body was not himself but A, and he only saw it as himself because it suited his dream work which, by this mechanism, could indicate the breaking of the ties of identification between himself and A. Indeed, the correctness of this interpretation seems to be borne out by the fact that the voices from then on showed less and less interest in A. What interests us mainly here is that, from the telepathic viewpoint, my friend's astral projection experiment was uncommonly successful. It missed me more or less, for my own dream shows scanty indication of the experiment, but it hit instead my patient in whom A had no interest whatever. It is important to emphasize that I had no notion A was about to try such an experiment. His thoughts did not reach my mind with sufficient intensity to produce the sensation of his presence in his astral body. But he did produce a dream which disclosed more about his unconscious motives than he himself was aware of. And he did affect, through me, the much more sensitive paranoid mind of my patient.

The case is a good illustration of telepathy *à trois*, and it also sheds revealing light on the economy with which the unconscious mind exploits every stimulus to suit its own purpose. If my interpretation of breaking up an identification with A is correct, the dream also strikingly illustrates the main point which this study desires to stress: that the clue to a complete understanding of a dream sometimes lies in an event which we cannot know about through the patient's associations alone and that, in some instances, we may find the missing clue by analyzing our own dreams in relationship to our patients.

2.

TELEPATHY IN ANALYSIS

THE existence of telepathic phenomena was first drawn into the framework of psychoanalysis by Freud. He was exceedingly careful and circumspect when he first touched upon the subject in 1922. In 1925 he became slightly more positive. In 1933 he was ready to state that "psychoanalysis has prepared the way for the acceptance of such processes as telepathy." In spite of this "green light" and Freud's express request to his followers that "you should think more kindly of the objective possibility of thought transference and therefore also of telepathy," the number of contributions to this important subject has been remarkably sparse.

Dr. Jule Eisenbud, one of the pioneers of telepathy in the field of psychoanalysis, finds this analytic resistance almost as remarkable as the facts of telepathy. He echoes the independent finding of Hollós and Servadio that "the telepathic episode is a function not only of the repression of emotionally-charged material by the patient, but of the repression of similar or related emotionally-charged material by the analyst as well." The writer's own finding, in an earlier, independent paper, was that, "The telepathic dream reflects like a mirror the contents of the unconscious mind of the agent, paralleling it by similar contents in the recipient's mind which are shaped into a personal dream. The similarity or parallelism of psychic content may be the predisposing factor rendering telepathy a possibility. The interpretation of such dreams of the recipient is not always possible without knowing the agent's dream. In some rare cases the telepathic influence becomes so overwhelming that the freedom of personal

dreamwork is curtailed, as for instance, the freedom of the hypnotized subject when he is commanded to dream about a chosen thought. But just as the hypnotized subject performs certain feats because of his transferred love of the operator, in other words, because he wishes to, so also the freedom of personal dreamwork is abrogated only because the dreamer wishes this. In other words, telepathic communication can be only received because there exists in the dreamer's unconscious a psychic content which, in its latent meaning, corresponds to the manifest content of the message."

The subject, however, is by no means fully surveyed. Hollós used a curious phrase; "It is the patient who makes my slip," meaning that the return of the repressed occurs in another person. In the present report there is a case in which "it is the patient who makes my interpretation." The report concerns five dreams, involving four persons, including the writer of this paper. The circumstances are such as to rule out coincidence as more fantastic than the recognition of some unknown mechanism. Two of the dreamers are husband and wife, Arthur and Nancy S., patients in the last stage of analysis; the third is Arthur's secretary, Mary, who was drawn into the analytic circle by chance when Arthur and Nancy were compelled to move from New York before their analyses had been completed. The writer suggested that since so much progress had already been made, it might be possible to continue the analysis by correspondence; that if it proved not to be, he would recommend another therapist. Somewhat to everybody's surprise, Arthur's severe neurosis was resolved in a short time in sudden and dramatic fashion; the analysis of Nancy also continued successfully but along more conventional lines. Mary's participation came about through the circumstance of correspondence.

Arthur is a clinical psychologist; and both he and his wife came to analysis with considerable theoretical knowledge of the dynamic unconscious. They are in their middle 40's. Mary, in her late 20's, was recommended as a secretary to Arthur by the present writer, for whom she had done editing and manuscript typing. Because of this work she also had considerable analytical knowledge. When Arthur—because of strong emotion concerning a personal tragedy—was "blocked" in writing to the analyst, she readily consented to take dictation and transcribe the material for him.

The telepathic dreams to be discussed are one shared by Mary and Arthur, one shared by Nancy and Arthur, one by Mary and Nancy, one by Nancy and the analyst, and a fifth in which Arthur dreamed material completely meaningless to him but meaningful to the analyst. To understand the phenomena, it is necessary to comment on the personal relationships involved. Those of Arthur, Nancy and the writer are the conventional ones of analyst and patient, with, in Nancy's case, an unusually strong transference. Mary's place in the circle is difficult to describe and her role in the analysis hard to evaluate. Apparently she participated actively—through affection and the mechanism of identification; and she appears to have derived considerable benefit from it, for both Nancy and Arthur report that the girl whom the analyst remembers as quiet and reserved has undergone a personality change and can now be described as radiant and glamorous. It should be said—because of the obvious sexual elements in the dream contents—that there is no "triangle-situation" here. The relationship appears to the analyst to be an unusually adult one of mutual trust and affection; the women identify with each other and each other's problems readily; and Arthur reports dreams in which he has identified with both.

It should be said that the dreams here reported came near the end of the analyses and were not particularly significant for the analyses, except that the joint-dream of Mary and Nancy appeared to indicate progress on the part of both. Mary appears to have initiated the telepathic dreaming. To explain the first dream and understand the significance of its symbolism, as well as the facility with which Mary and Arthur exchange dream symbols and enter into each others' dreams, a shared dream which was not telepathic may be reported. Mary dreamed of clock hands, one above the other; since she had no "boy-friend" at the time and the clock was the office clock, the dream needed no interpretation. It is of interest chiefly because, after she had reported the dream to Arthur, he dreamed of a world populated by little copulating clock hands.

Shortly after this, Mary acquired a boy-friend. It was not too difficult, therefore, when she dreamed of winning \$110 at Bingo to interpret it in the light of the clock hand symbolism and the addition of a feminine symbol as "girl gets two boys." A further dream, that she was doing office work in which two masculine symbols—but of

a different type—were involved, seemed to confirm this, as well as point toward the unconsciously preferred figure; the “boy-friend” was not being taken too seriously.

The third dream of “girl gets two boys” repeated the symbolism of 110 and is the first of the five telepathic dreams. Mary dreamed she was standing on skis. She attached no importance to the dream and did not mention it until Arthur remarked in the office, “I wish you’d tell me why I took you skiing the other night; I don’t ski; and I’ve never been on skis in my life.” Arthur’s dream was simply that he and Mary were skiing through the woods; he was skiing with ease; and Mary more nearly floating through the air than skiing. The dream was a delightful one and the dreamer enjoyed it; but both the simple transparency of the intercourse symbolism—which was not characteristic of his dreams—and the choice of skis, when he had never been skiing and had never wanted to ski, puzzled him. But the skis in Mary’s dream were meaningful symbols, the girl, Mary in person this time, again getting two boys. Mary does not ski and, except for symbolic reasons, would be unlikely to be on skis in her dreams. The skis were very long ones, which is a matter of some importance in the dream interpretation.

The analyst interprets this joint dream as primarily Mary’s, built again on the theme of “girl gets two boys.” The fact that the skis were very long ones pointed in the direction of Arthur, as he is much taller than the other man in Mary’s life at that time. If there is motivation in such a shared dream, and everything anybody has ever been able to learn about unconscious dynamics shows that there is *always* motivation, the length of the skis would account for Arthur’s skiing. Mary wanted to “ski” with Arthur, but didn’t; Arthur, less repressed, did it for her; but he protected her with her own symbolism.

The second of the telepathic dreams came to light because, like the first one, it made no sense to the dreamer who received it from the dreamer who initiated it. It appears to have been Nancy’s dream, “intercepted” by Arthur, who remarked to her at breakfast the following morning that he wished he knew why he had “kissed Alice Brand last night.” She replied that she did not know unless it was because she had been calling on Alice Brand and on Alice’s mother in her own dreams “last night.”

To the analyst, one of the most interesting of the points indicating

telepathic communication is the slenderness of the thread leading to "Alice Brand." She is a former acquaintance of Nancy's whom Arthur had met only once and by whom he had not been particularly impressed. Furthermore, she is of a physical type which—although undeniably beautiful—has never attracted him. Both Arthur and Nancy report that they probably hadn't thought of the girl in the last nine years; and that she should have entered their dreams by coincidence is to ask too much of coincidence.

Arthur's dream was a simple one. He was sitting on the corner of a couch on which a girl in a gray-blue dress was lying with her feet curled under her. The girl was Nancy in all respects, figure, posture and characteristic pose; but her face was Alice Brand's. Nancy has dark hair and black eyes; Alice has light hair and blue eyes. In the dream, Arthur leaned over and gently kissed the girl. Except for that kiss, the dream was a reenactment in all respects of a scene of years ago when Nancy and Arthur had first met, and Nancy, worried and ill, had lain on a couch and Arthur had tried to comfort her. In the actual occurrence, he had not kissed her, although he realized he loved her and wanted to; and the writer would point out that a dream often completes some greatly desired action which for some reason or other was never completed in the past. Nancy remembered only a fragment of her dream. In it, she was entering a door to pay a call on Alice Brand and her mother.

Neither of the participants nor the analyst questioned from the start that the dream was telepathic; but the basis was difficult to determine. Nancy had had a determinant for the dream in that she had been laughing the evening before at a cartoon showing a hut labeled "Library" with two live lions chained outside and an African chief explaining to another that he had gotten the idea from his U.N. tour of New York. Nancy had been associated once in library work with Alice Brand which raises the supposition that she initiated the dream. The purpose of the dream eluded dreamers and analyst for some time. It seemed evident that it was concealed in the word "brand." Since drinking to relieve neurotic tension had been one of Arthur's problems, the writer ventured that the interpretation was "brandy" as equaling liquor; but the lack of anxiety of both dreamers and the fact that Arthur's dream was enjoyable seemed to rule out that interpretation. The key seems to have been in the manifest con-

tents of the dreams themselves. Alice Brand's mother was a witness years ago in a divorce suit by which Nancy had ended an earlier unhappy marriage. It meant the beginning of a new life for her, with prospects of remarriage. The scene in Arthur's dream similarly meant the beginning of a new life for him, that with Nancy. "Brand new" appears to have been the clue to the dream, with Nancy the instigator and Arthur receiving it. The writer's present interpretation is that both envisioned themselves as once more entering "brand new" lives, lives free from neurosis. As Arthur's principal symptoms had already disappeared, Nancy's dream seemed encouraging evidence of progress in analysis and appeared to indicate that she too was recognizing her new freedom.

The third dream was inspired by a piece of current scatology. It was heard by Mary and apparently reacted to by Nancy before she herself heard it. A word of explanation is in order here that the writer, in discussing with Mary the taking of her present secretarial job, had pointed out the primitive, anal, urethral and genital material which a clinical psychologist's secretary must come in contact with and had advised accepting life however raw one found it, laughing at it when it was worth laughter—whatever the source—and not borrowing its tragedies. The advice has worked well and has contributed to the positive enjoyment of a job many a young woman would have found repugnant.

The story, slightly bowdlerized, which inspired the dream concerns the woman who went to the grocery for sugar and was told she couldn't have any without coupons. The following day she couldn't buy beer because the grocer wouldn't sell it unless she returned empty bottles. So the third day, she marched in, planked a bag down on the counter and announced, "Here's a bag of feces; give me two rolls of toilet paper."

Mary heard this story one evening. She recalls no dream of that night; but Nancy dreamed of defecation. She was seated on an old-fashioned toilet with a pull-chain. All she remembers is that she defecated successfully and was quite happy about the whole thing.

The following morning, Mary told the story to Arthur who repeated it to Nancy that evening. That night, both girls dreamed. Nancy dreamed that she was riding in the front seat of an automobile driven by an older woman. Her part of the seat seemed to be a toilet

seat; her clothes were arranged for defecation, so she defecated in it. Then she found she couldn't flush it. She appealed to the older woman who seemed somewhat surprised and remarked that she thought the people who owned the car probably wouldn't like it, but not to mind, they'd stop somewhere and wrap it up in something and throw it away. Nancy had no toilet paper but didn't care in the least.

That same night, Mary had a dream. She dreamed she was on a toilet seat in the bathroom of a private home which had two seats in it. She noticed that there was no toilet paper near the toilet on which she sat, that the only paper in the room was on the wall above the other toilet which was on a wall at right angles to hers and that she could not reach it. She defecated anyway, however, and was not at all bothered by the fact that she could not reach the paper. Then she thought, "Why, this toilet must be out of order and can't be flushed; that's probably why the paper is over the other one." But she was not disturbed about it at all.

The writer does not think that by any possible chain of reasoning, this dream and Nancy's two, that of the preceding night and that of the same night, can be attributed to coincidence. There was no apparent incentive for Nancy's first toilet dream, and the writer suggests, for a reason which will appear, that the suggestion came from Mary's mind and was inspired by the story Mary had just heard and which Nancy had not yet heard; but that the dream suggested was dreamed by Nancy instead of Mary because it served Nancy's analytic purposes. That Mary determined the circumstances of the dream seems indicated by the pull-chain toilet. Nancy was obviously dreaming of her childhood, as the old-fashioned toilet indicates. But she does not recall ever having lived in a house with a pull-chain toilet; Mary spent her childhood in such a house and recalls it vividly. Nancy was obviously sitting on Mary's toilet.

The joint dream of the following night may be interpreted as Nancy's, picked up telepathically by Mary. Admitting the common determinant in the grocery store story, it is far too much to expect of coincidence that the dreams should have four elements in common: Both girls defecated in the wrong place; neither could flush the toilet; neither had paper; neither was in the least concerned about it.

That Nancy instigated the dream seems clear from the fact that the punishing mother-figure of her toilet-training days was changed

in her dream to a permissive mother-figure who made light of her misdemeanor—a necessary step in the analysis, for unconscious fear of the mother was a factor which it was important to bring to light and dissipate. Furthermore, Nancy's automobile is itself symbolic of progress.

That, in Mary's dream, Mary was Nancy is evident. They had identified in dreams before; and there is other evidence in addition to the four common dream elements. Nancy is fond of Mary and has joked to her to the effect that she would like to have polygamy legalized and add Mary to the family, after which, for reasons of no importance in determining the telepathic dream features, she remarked that there would have to be two seats in the bathroom. Mary was obviously Nancy, defecating in Nancy's remodeled bathroom with its two seats. But she was also Mary herself; she was defecating in a toilet which would not work because polygamous marriage in Nancy's two-toilet house would not work and was an idea never to be taken seriously. The writer interprets the toilet over which the paper hung as Nancy's—the only one which would work. The fact that the toilet which apparently would work was against the wall at right angles to Mary's is also suggestive. The two-toilet idea was not the "right angle" for her; and the dream thus served a purpose, though a less important one than it did for Nancy, in pointing this out to her. There is an interesting determinant for Mary's share of the dream, which may have made her unusually receptive to the telepathic influence. She had had dinner the evening before in a restaurant in which one of the toilets in the women's room was out of order and could not be flushed.

As in the case of the skiing dream, this joint dream was brought to light by accident. Arthur said to Mary in the office, "Listen to what your story did to Nancy last night," and reported Nancy's dream. Mary gasped and said, "Why I dreamed the same thing." She had attached no importance whatever to her dream, had not meant to mention it and had not tried to interpret it.

The writer is reporting the fourth dream with some embarrassment for it involved him in a horrifying nightmare, his first in years; and he feels that a well-balanced analyst should not have nightmares. It was initiated by two short dreams by Nancy on a single night and was picked up by the analyst the following night, after she had re-

ported it in a letter to him but before he had received the letter. It seems probable that Arthur—although he has no recollection of having dreamed on either night—also had some active participation in it, for the writer had once told Arthur, while Arthur was still having terrifying nightmares, that the analyst would enjoy a good nightmare. The writer had completely forgotten this remark; but Arthur's note, "You asked for it," and his unrestrained glee at the writer's terror in the dream suggests that he had something to do with the unusually terrifying affect.

Nancy's first dream was that a neighbor's house was on fire. By association of last names, she realized in the dream that the house was Mary's. A huge column of smoke was rising from the middle. Arthur, dressed in a fireman's raincoat and carrying a long hose, ran up to the house and stood looking at the smoke. He evidently decided that everything was under control and went away again. Nancy thought in the dream, "Aha, he's wrong about that; he'll have to come back." The fire or the fireman incident had no affect whatever upon her and she would not have been disturbed if the fireman had come back.

In her second dream of the same night, Nancy was listening to Liszt's *Second Hungarian Rhapsody*. She thought that she had always been fond of it and that this time it sounded particularly beautiful. But she knew in the dream as well that the music was not Liszt but was Sir Arthur Sullivan's *The Lost Chord*.

The first dream reflected Nancy's very real concern about Mary, who has not been able to accept the partial solution made by increasing numbers of girls of her age for their sex problems. The second, of course, was a plain manifestation of transference; together with what the analyst interprets as a declaration that she had at last lost her hampering umbilical cord.

The analyst's nightmare took place the following night without his conscious knowledge of Nancy's dreams. The writer reported it and interpreted it to her by letter substantially as follows:

"I had a bad nightmare last night, and it seems to be your doing. I dreamed that there were, perhaps, two women in my apartment. The door suddenly opened. In the corridor was something like steam rising in patches from the floor. Then a man rushed by and said, 'Jump!' Though he did not say it, I understood the hotel was on fire

and everybody was jumping out of the windows. The firemen were below holding canvases. But I did not want to understand. I was asking questions to which there were no answers. There was an urgency about jumping. I woke up with a thumping heart.

"The first thing that occurred to me was that I had had an earache for the last few days which, according to the doctor, was due to a slight inflammation of the middle ear. This morning I woke up with a good deal of pain in the ear, which may have been a continuation of the dream; fire, inflammation, that is, the somatic antecedent and sequel.

"Fire is not my type of nightmare. Nor is jumping out of the window. I was suspicious. 'Is this the dream of a patient? Will I have somebody this morning bring me a dream of a house on fire?' I had two patients in the last few days with dreams of fire. The first one—who I thought might bring me a fire dream this morning, and who started the fire dreams—is called Anna. That sounds very similar to Ann. [The reference here is to Mary's older sister, with whom the analyst is also acquainted, and who had been mentioned several times in recent correspondence.] I recalled that I knew an Anna in early youth. (I am not sure now that her name *was* Anna, but that was my first impression.) This Anna lived in a Hungarian town called Kassa. Kassa was mentioned to me last night and I tried to recall whom I had known there. I thought of this girl but could not remember her name. That would be sufficient reason for creating a telepathic receptivity for Ann. But now I recall that the reason I am not sure that the girl of Kassa was called Anna is because there was another Anna in Budapest, Anna Ince. I liked that girl, and Ince happens to be a childhood pet name of my wife.

"Here is where your nefarious telepathic influence begins. Anna had a lover called Herman. Doesn't Arthur's middle initial stand for Herman? Now look at your dream. Smoke rising! In my dream, I have steam rising. Your neighbor's house is on fire. So is my hotel. The house ties up with Mary. You made the association through her and your neighbor's last names. Mary's last name means something to me. I don't know what. I suspect it is a name I know from the books of the greatest Hungarian romantic novelist, Maurus Jokay, on whose books we grew up as children. Also, if you drop a syllable at the beginning, her last name is a Hungarian word which is a term

of the tenderest endearment. You had the fireman. I had firemen below but no hose. You were not afraid of the fire. You could afford it because *I got your fear*. I was badly frightened. Displacement of affect by way of telepathy. Then you had the radio and Liszt as a reference to me. It may interest you to know that I was sitting at the same table last night with a man called Liszt, a Viennese who came to visit my lodge. So we got the Liszt twice in common. Perhaps the second Hungarian rhapsody refers to that, also the harmonious echo.

"So now, why did you set my house on fire? You say, 'It was quite all right with me if the fireman came back and used his hose.' Was that because you had your own way of getting even? Were the two women in my apartment you and Ann or you and Mary or all three? Oddly, there was something important in the conversation, but the shock of the fire made me forget it. Also, my feeling was that the jump was to be done from a great height, much higher than the seventh floor on which I live.

"You figure out the rest. Arthur will be tickled to death that he got me involved in this dream chain. Tell him to stop grinning. Let him do the jumping."

To the writer's surprise, both Arthur and Nancy replied with the interpretation of "jump" in double meaning. They both agreed that the feminine figures in the dream were Nancy and Mary and that the order to jump was an order to "jump" the women as well as an order to jump from a great height, the former representing a great fall for a psychoanalyst with women patients. The writer had never heard the phrase "jump a woman" but agrees that his patient's interpretation of his own dream might reveal his own repressed desires to take advantage of the transference situation. Nancy inquired if the writer still had a secretary or nurse in his office; the writer's reply was no, but that on the day she wrote the letter about the fire and Liszt dreams, he had complained that he needed a larger office with room for a secretary—a further apparent determinant. In view of Arthur's unusual enjoyment of this dream, the writer interprets the male figure in his own dream, who ordered him to jump, as Arthur. He finds another possibility of Arthur's unconscious participation in the fact that Arthur has an unusually clear mental image of Nancy's dream—although it does not coincide with Nancy's—and that he would defi-

nately have ulterior motivation in ordering the jumping of the women if he himself were identifying with the analyst.

The final dream of the series is one for which the dreamer himself has partial amnesia. Arthur dreamed—and remembers it perfectly—that he was an amputee with whom experimentation was being carried on. At one point, he had parts of arms and legs; at another, he was little more than a trunk; but he was proud of the way he was getting along with this, that and the other part gone; he said mildly—and had his way—that he did not intend to submit, however, to amputation just below his chest, for he didn't want to lose his penis which, although it was not in a state of erection, Nancy and Mary were both admiring. He thought during the dream that he was certainly undergoing all the varieties of castration; but there was no threat of genital castration in the Freudian sense; the suggestion to amputate just below the chest was merely a suggestion, not a threat. And the dream was accompanied by no affect whatever.

The part of the dream for which he has complete amnesia was reported to him by Nancy the following morning. He sat on the edge of the bed, sound asleep, but preparatory to a trip to the bathroom. Nancy asked, "What are you doing?" He replied, "Looking for my napkin, Mary put it underneath somewhere." Nancy forgot the incident itself until something reminded her of it at breakfast. Arthur said immediately and in some wonder, "I must have been looking for my sanitary napkin; I don't understand it."

The dream and its symbolism made so little sense to Arthur that he suspected at once that he could not have instigated it. It had been months since he had been dreaming castration dreams. His former castration dreams had been accompanied by an affect of great terror. This castration dream had no affect whatever. When the dream also proved to make no sense to Nancy and Mary, Arthur reported it to the analyst, to whom it did prove to make sense.

The writer had received word, in the same mail with the letter reporting the dream, that his paper on birth and castration had just been sent to the printer with the title amended at the author's suggestion to "Varieties of Castration," which was a phrase in Arthur's dream. In psychical research the term "monition of approach" is used to describe such phenomena as thinking of a faraway person and seeing him turning in around the bend of the street, or dreaming

of an unusual letter and receiving it in the following morning's mail. As the writer had playfully threatened to give Arthur hell if he ever sneaked in again on his dreams, it may be that the writer's own monition of approach was intercepted by Arthur and, owing to the threatened punishment, was clothed into a dream of amputation. This possibility is strengthened by the fact that Arthur and the writer had been in correspondence concerning the advisability and possibility of publishing the first four telepathic dreams, and the author had just received the approval of Arthur, Nancy and Mary for an attempt to do so.

The writer interprets the napkin not as a sanitary napkin but as a diaper and considers the apparent identification with a feminine figure a redetermination of the castration theme. The man who uses a sanitary napkin is a woman, and he is a woman because he has been castrated. Arthur accepts the interpretation on the basis of the fact that he had been cut down to the size of a baby in the part of the dream he remembered, adding that the analyst had taken him back to extreme infancy in the course of his analysis. In looking for his sanitary napkin, he was not a feminine figure but a baby on whom Mary, as a beautiful and desirable mother-figure, had put a diaper "somewhere underneath." That the incident was connected with a bathroom visit for urination or defecation also supports the latter conjecture.

The dreams discussed are by no means the whole of the series which is still continuing with more and more joint dreams uncovered because the participants are now aware of the mechanism and are looking for them. Detailed analyses of them would add little to that which has not already been said and would become unwieldy.

It might be mentioned, however, that Nancy and Arthur dreamed jointly of visiting barrooms operated by two women. In another instance, employing the mechanism of dreams five and six, Nancy dreamed that she was in need of a permanent and planned to go to a department store—which was contrary to her custom—to get one. She did not know until the following morning that Mary had gone to a department store for a permanent the preceding evening.

If the first or second of these apparently telepathic or paired dreams were to be considered alone, it would be difficult to dismiss

the possibility of coincidence, since there was only one dream element in the manifest content which could be derived from any mind except the dreamer's. If they are considered together, however, it seems fantastic that one dreamer, Arthur, could, by coincidence, "share" a dream with two different persons and dream another, the fifth, which had meaning only for still another person.

The third of the shared dreams, that between the two girls, has, as has been noted, at least four elements in common. The fourth, that between Nancy and the analyst, has no less than eight: (1) fire, (2) the rising of smoke or steam without actual flames, (3) the presence of a fireman or firemen, (4) the apparent presence of the same two female figures—as dreamer and dream figure in Nancy's dream and as two dream figures in the analyst's, (5) the apparent presence of the same central male figure, (6) the significance of Mary's surname to both dreamers, (7) the identification of Mary by related names—in the analyst's dream by her sister's, in Nancy's by a similar last name, and (8) Liszt, through music in Nancy's dream and as a dream determinant for the analyst's.

The purpose of this presentation is, first, to demonstrate the reality of telepathic phenomena to understandably skeptical readers, and, second, to discuss the conditions under which they may occur. If coincidence can be ruled out—and to the writer, it is unthinkable that coincidence could explain the 15 different elements shared by the dreamers in this series of five dream pairs—the alternatives are to concede the reality of the phenomena, however inexplicable, or consider all four dreamers either pathological liars or so pathologically suggestible that they joined in imagining dreams which had never occurred. The writer suggests that acceptance of the phenomena, with an attempt to understand the conditions of their occurrence, is the reasonable course.

The writer wishes to place emphasis on the fact that the telepathic phenomena reported here came to light by a series of accidents; the first was the experimental attempt to conclude two analyses by correspondence, then came the consequent involvement of the four principals in this dream series in active discussion of their dreams, and finally came the chance discovery that pairs of the dreamers proved to have dreams with common elements.

It may be supposed, if one assumes that telepathy occurs only on

the unconscious level, that it is not an unusual phenomenon. Dream telepathy in particular would pass unrecognized because comparatively few persons understand dream mechanisms, and still fewer report their dreams and discuss them. If uninformed dreamers had reported either the first or second of the paired dreams noted in this paper, they would have dismissed them with, "What an interesting coincidence," and forgotten the whole matter. The recognition that a dream has a purpose and some ability to detect the purpose would be essential to the recognition of telepathic dreaming.

A further reason for failure to recognize telepathic dreams may be that to one of the dreamers the telepathic dream seems unimportant. This held true for the five pairs in this series. The first and third, coming to light by accident, meant virtually nothing to the recipient and in the ordinary course of life never would have been mentioned. The second and fifth were disclosed because the dream material seemed so irrelevant to the dreamer that it aroused his curiosity. The fourth seemed so unimportant to the agent that it never would have been reported except in analysis. In all five dreams, either the affect, the symbolism or the content meant something to one of the pair concerned, less or nothing to the other.

If this supposition is correct, investigation of the seemingly affectless or meaningless dream in relation to persons with whom the dreamer has close emotional ties might reveal much dreaming of this sort. It might be a fruitful field for research.

Five pairs of dreams are a small series from which to draw broad conclusions. Some speculation, however, appears to be in order. Like Freud's material, the material presented here is all from the unconscious and can be interpreted only in terms of the unconscious. Like Freud's material—with the exception of his fortune-teller, whom one may assume to have been of abnormal personality make-up—it is derived from a group knit very closely by ties of mutual trust and affection.

Speculation as to the mechanism of telepathy seems futile at this point. Whatever it is, it does not appear subject to conscious control. Whatever it is also appears to operate independently of time and space. In two of the dreams here reported, agent and recipient were miles apart; in two others, the distance was hundreds of miles; and

in one of these, there was a lapse of 24 hours between the agent's dream and the recipient's.

The purpose of the dreams in this series seems obvious, the achievement by the agent of emotional contact with a recipient for whom there is affection or with whom there is identification. But it should be noted that the unconscious contacts may not be recognizable to the recipient or serve any purpose for the recipient. In only one of the dreams, the first, did the recipient know about whom he was dreaming; and he did not recognize the source of the dream, discovering it only by accident. In the fourth pair of dreams, the affect of the analyst's nightmare could not have been desired by the agent. There was a slight negative transference at the beginning of analysis, but it disappeared long before the telepathic dream series, at which time a very strong positive transference existed. The affect could have been desired by the agent's husband, a reaction again emanating not from a negative transference but from resentment during the period when the analyst was urging Arthur to endure his terrifying nightmares and saying by way of encouragement that the analyst would like to have one himself.

According to present analytic assumptions (Hollós, Servadio, the author), the essential fact about telepathy is the demonstration of the return of the repressed through another person attached to the dreamer by strong emotional bonds. Contrary to his previous assumption, the writer now suspects that this is only a functional aspect of telepathy and that it might be nearer to the truth to postulate telepathy as a cognitive faculty of the unconscious, shared by humans and animals alike; that besides the pressure of the repressed, the need for companionship, for sharing warmth and affection, as well as the need of protection and reassurance as in the case of fear and anxiety, might be sufficient motives to set the telepathic mechanism going. To illustrate: The writer recently dreamed that a member of his fraternal order, with whom he has no particular ties, became his patient. Jokingly, he asked him the following night, "What is the matter with you, I dreamed that you became my patient?" The friend's remark was surprising, "My manager told me that his son needed psychoanalysis; I was thinking of you and told him I had someone for him." In this case, the telepathic "message" originated

in a temporary appreciative concentration by the agent on the recipient, and the "message" must have been received during the day, emerging through the dream mind in the narcissistic regression of the sleep state.

Similarly, in the first dream of the present series, the strong attraction the agent has for the recipient may be determinant enough; in the second, identification of husband and wife may account for the dual dreaming. In the third dream, if the story she had not yet heard accounted for Nancy's preparatory dreaming, one would assume identification mechanism also; for the actual dual dreaming, there was sufficient determinant for both girls in the toilet paper story. The numerous determinants for the receptivity of the analyst for the fire dream were discussed in the report of the interpretation which he made for Nancy. For the fifth dream, identification of Arthur as recipient with the analyst as agent again seems to be the answer—the identification as a consequence of discussion of publishing the dream series.

The writer subscribes to Dr. J. N. Rosen's view, that "everybody's unconscious perfectly understands everybody else's unconscious." The writer would add to this observation his own view that telepathic dreams might be explicable on the theory that when persons are bound closely together emotionally, the tie of love opens one unconscious to another.

Since close emotional ties are a condition of the analytic relationship, this would seem to raise the question of whether telepathy may not be a universal but unrecognized and unconscious factor in analytic transference and countertransference. However variously one may phrase it, love and complete acceptance are the means by which the analyst cures his patients—or better, enables his patients to cure themselves. In analysis one extends love and acceptance to the patient by means of sympathetic interpretation of unconscious desires and unconscious mechanisms. If this series has demonstrated, as the writer believes, that telepathic dreams occur between persons close to each other emotionally, why should not unrecognized telepathy play its part in the emotional interchange between analyst and patient? Every analyst has made apparently "inspired" interpretations. It seems to the writer to be a question whether these could not be explained more readily as telepathic than inspirational.

The writer has presented a series of four paired dreams and a single fifth dream, all of which he interprets as telepathic. An impressive total of elements in common would seem to rule out coincidence.

The view is expressed that telepathy is a mechanism operating wholly or predominantly on the unconscious level, possibly due to a special cognitive faculty of the unconscious.

The suggestion is made that, since this dream series occurred among persons with strong emotional ties, such ties may be a prerequisite for telepathic dreaming, and that the investigation of dreams apparently meaningless to the dreamer in relation to the dreams of persons to whom he is emotionally bound might reveal that the phenomenon is widespread.

The question is raised whether unrecognized telepathy plays an important part in analytic transference.

3.

A PERSONAL ANALYTIC APPROACH TO THE PROBLEM OF THE HOLY NAME

THE greatest riddle of religious literature is the mystery of the Ineffable Name. The knowledge of how the consonants of Jehovah's name (JHVH) were really pronounced has been lost and together with it has vanished the power by which, in primitive belief, miracles could be worked. The meaning of the four letter word, the Tetragrammaton, is as fresh a challenge to the human mind now as it was in remote ages. In it we find the most powerful symbol that antiquity bequeathed to us—with clues that are few and far between. Yet, it can be contended, nothing that is symbolic is ever lost. The racial psyche manifests itself today, through the unconscious mind of the individual, in the same way as it did ages ago. The finding of the original meaning of any lost symbol depends on the sweep of our vision.

In the following I wish to present two dreams in both of which my unconscious mind appears to be devoted to the problem of the Tetragrammaton. At neither time was I making a conscious effort to penetrate the mystery, nor had the hope entered my mind that, through unconscious means, I could.

The first dream is entered in my dream diary under the date of London, Oct. 29th, 1938, as follows:

I dreamed that my daughter wanted to read H. G. Well's *First Men in the Moon* (which she had read some time before). The ques-

tion arose between myself and my wife whether she should. I took the attitude that if she wanted to read it she should.

Then the dream scene shifted. A man of sallow complexion and broad face was giving flowers to my wife. I remembered he did this before but my wife did not want his flowers and left them on the window sill of the big room where we were in the dream. The present gift was a basketful of flowers, and my wife left them on the floor. I knew the man would be passing by and would be hurt by my wife's attitude. So I took out the best and added to them a big bunch of white flowers which were crown-shaped, consisting of a large number of tiny white snapdragons (spurs) in each crown. The stalks formed a thick mass and were cut half-spherically at the bottom. The whiteness of this semisphere stood out vividly. My wife accepted the flowers as I arranged them. I left the basket and a bunch of faded roses behind. Then something told me that the G was hidden in the roses. Nothing intimated what the G was. The man in the dream was pursued by a secret gang and he devised this means of getting it out of his possession. I heard him saying that if he would get out of this plight he would come and claim her in London. At the same time I seemed to realize that he had already got away and was in London. The feeling was similar to reading the last chapter of a book after skipping the chapters in between.

I was awakened by the doorbell. The thought in my mind at that moment was Atlantis, being at sea, and the feeling that this was connected with the dream which impressed me as very romantic. I immediately told my wife about it and she asked me to associate with the G. Instantly it came to my mind that, allowing for a slight distortion of sound, the G stood for Jehovah. Then I recalled G. R. S. Mead's story in *Did Jesus Live 100 B.C.?* of a rabbinical chronicle entitled "Toledoth Jeshu" (Life of Jesus) which claims to explain the secret of the power by which Jesus worked his miracles. According to this, he was in possession of the Shem, the Holy Name, and Judas devised a scheme to emulate him. Tradition had it that the Holy Name was preserved in the Holy of Holies of the Temple. Anybody could read it there but, on leaving, the brazen dogs at the door bayed at him and he instantly forgot the name. Judas found a way to overcome this hurdle. He wrote the Holy Name on a piece of parch-

ment, cut open the skin of his arm, slid the paper underneath and pronounced the Ineffable Name over the wound. It healed instantly. On leaving, the dogs bayed at him and he forgot what the Holy Name was but not where he put it. By cutting open his flesh again, he found himself in possession of the magic word, challenged Jesus and successfully performed all his miracles.

Then my wife asked if I could identify the man of sallow complexion and broad face who had hidden the G in the roses? My impression was that he looked like Mr. de V, an ex-landlord from whom I rented a furnished apartment four years before. I had trouble with him over the gas bill. He lived in the basement, I lived on the ground floor, with one gas meter between us. By dragging me into court he succeeded in making me pay for the hot water and cooking of both apartments for the preceding nine months.

We ceased discussing the dream and I reached for the *Daily Mail* as was my morning habit. On page 11 I saw the following article:

POLICE HUNT PYTHON IN LONDON

By JOHN RICKMAN

Tiko, an 8 ft. rock python from India, belonging to Mr. Adrian Conan Doyle, son of the late Sir Arthur Conan Doyle, disappeared yesterday from its owner's flat in Whiteheads-grove, Chelsea.

Early today, the snake was still at large.

The mystery of its whereabouts will remind readers of Conan Doyle, of "The Speckled Band," a story in which a deadly snake crawls down a rope let through a hole in the ceiling above a sleeping man and kills him.

It was thought that the snake, whose loss was discovered by Mrs. Conan Doyle, was up the chimney of the room in which he was put for the night.

Then came the news that a snake had been seen in Hyde Park and that it had bitten a dog and frightened a girl.

While the police were investigating the Hyde Park report, Mr. Conan Doyle was busy in his flat trying to locate the python.

A piece of string with a chisel on the end was lowered down the chimney from the roof. Shouts from another flat signified that it was the wrong chimney.

Lowered down the right chimney, the chisel came through to the fireplace without obstruction. Then paper was burned in the hearth to smoke out the reptile.

Next the sweep was called. Then the architect, the man from the gas company, and the odd job man, who played a tin whistle up the chimney. But he was no good as a snake charmer.

Mr. Conan Doyle was at first disinclined to think that the snake reported

in Hyde Park was his, but when the chimney search proved fruitless he said that it was quite possible that Tiko had gone there.

Tiko would have to pass through a mile and a half of Kensington streets to get to the park. Police were warned to watch for him.

Mr. Conan Doyle last night installed an electric heater and directed its rays up the chimney, and he and his wife waited up in the hope that it might draw Tiko out.

Mr. D. Turner, of Earl's Court-road, was one of those who reported seeing a snake in Hyde Park.

"I was walking about 60 yards from Lancaster Gate station," he said, "when the snake slithered from some shrubbery right in front of me. I was carrying a stick, and as the snake reared up I gave it a cut. It turned and disappeared in the direction of Marble Arch."

Miss Gilmour, of Penywern-road, said: "I saw the snake when I was walking across the park near Lancaster Gate. I ran. I'm terrified of snakes."

Mr. Paul Chandler, of Duck-lane, W., was walking in Hyde Park when, he said, he saw a dog being led by a young woman, Miss Gweneth Phipps, bitten in the leg by a snake about five feet long. The snake then disappeared.

This story affords an excellent example in the study of the psychology of rumor, as subsequently it was proved that Tiko did not visit Hyde Park but was hiding during all the time in its master's apartment. The reason why it is inserted here in full text, is a different one. As soon as I looked at the title I recalled another dream in which I saw two pythons twisted around an oddly-shaped, dwarfish tree, not more than a dry trunk, the pythons taking on its shape with sharp angles in their coils. The head of the pythons was large and flat, rat or dragonlike, with a short thick neck. As I looked at them I thought, It is much easier to kill a python by a gunshot than people imagine. There were some odd shaped cats, looking like rats on the ground, as helpless as newborn kittens, but larger. The name of the cat was something like tiger cat or muskcat though not these words. The tail was short and thick, like a rat's. I picked up one by the tail and flung it away.

After this I resumed reading the *Daily Mail*, and another headline struck my eye:

"G-MEN RAID FLAT"

It was the story of the seizure of four bulky suitcases, suspected of containing smuggled merchandise, in the apartment of a prominent

New Yorker and his wife. She protested against the search and accused her dismissed Nazi maid of having given false information for revenge.

The story attracted my attention because of the G in the title. The day before the dream there was a discussion in my home about pre-cognitive associations. The argument was, If the dream mind is not bound by time what is to prevent it from building dreams, not of the material that entered the mind during the day, but also of that which is about to enter it on the following day. In view of this discussion it seemed odd to find two important items of the morning newspaper coinciding with my dreams of the night before.

More complications were added to the problem afterward. Over breakfast I exchanged bantering remarks with my wife about the short neck of the python. I said it suggested Short Neck, the nickname of her ex-admirer who went off, lovesick and disappointed, to Burma. In the afternoon I had a visit from an anthropologist fresh from Malay. He looked so much like the original Short Neck that my wife immediately reminded me of my remarks about the python and queried if the dream had not contained a prophetic element. The query was very interesting. Short Neck was a kind of snake in the grass and I do think I looked upon him as a rat. The anthropologist from Malay was called Pat and, with a good deal of amusement, I made the discovery that rat in my native Hungarian is "*patkany*," the first syllable thus agreeing with the name of my very respectable and charming visitor.

I do not wish to discuss the psychic implications of such coincidences. I wish to concentrate on the problem of the G. At the time, pressure of affairs permitted but a partial interpretation of the dream. Perhaps it was due to the lack of sufficient understanding that years later the problem reappeared in a new and fascinating form.

I began the work of interpretation, the very day of the dream, by picturing the crown-shaped flowers composed of spurs. There floated into my mind the image of a ceramic curiosity which I once possessed. It was a vase bulging with colored flowers, resembling the shape of prewar Hungary, with a spurlike appendage that represented Croatia. Then I recalled that Hungary, in legal fiction, belongs to the Holy Crown. As I grew up in Hungary, it was clear that the crown-shaped flowers symbolized the motherland, mother. The letter

G, because of the pursuit by a secret gang, could have spelled Guilt. The Holy Crown seemed to pair off with the Holy of Holies of the Judas story. The Church or the Holy of Holies, in the language of dreams, often symbolizes the womb, so naturally the question came to my mind, Is my dream mind indicating the existence of guilt pressure in the unconscious mind concerning mother's womb?

The spurlike flowers furnished curious additional determinants. On a Freudian basis, the spur is a phallic symbol, but linguistic ambivalence also permits us to consider it allegorically. It can stand for a stimulus to imagination. When I call it a snapdragon, it is closely associated with the psychoanalytic concept of the devouring witch mother; but also of the ogre father as "tatika," the Hungarian equivalent of the word meaning father in slang. Recalling now that the pythons had dragonlike heads, the conclusion is inescapable that the dwarfish, stunted tree (of life) represents the child smothered between two strong parents, while the speculation as to the ease with which the pythons can be shot, is an aggressive reaction but also foreshadows the deliverance from this parental pressure. The escape of the bad landlord (the punishing father) contains the same assurance. His claim on my wife reveals that my own image is telescoped into his in the same way as my mother's image is telescoped into my wife.

The flowers refused and left on the window sill conceal the wish fantasy that mother should ignore father's amorous approaches. Judging by my solicitude for the feelings of the landlord, I wished to present myself in his place. I not only take charge of the flowers of the landlord but make the wife mother accept them as a love offering. It is I who intend to claim her as soon as the days of peril are over and, by jumping ahead in time, I visualize it as an accomplished fact.

The basket on the floor, as are all hollow containers, is another reference to the womb. The faded roses left in it were red, which is the color of passion. It is in these roses within the basket that the G was hidden. If then the G stands for guilt, the fantasies plainly concern the womb and the purpose of the dream is to effect a release, as the basket is emptied and the faded roses (withered passion) are left behind. But my waking association with Jehovah and G. R. S. Mead's story about the theft of the Shem plainly suggest that this does not exhaust the meaning of the dream. The roses also have a

reference to birth. A Hungarian folk song speaks of the child born in a rosebush and bud ("bimbó") also means nipple in Hungarian. The vivid vision of the semispherical white bottom of the stalks may additionally refer to the breast or the buttocks as the anal entrance (in childish fantasy) into the womb. Atlantis, the sunken Continent, is suggestive of the Garden of Eden which, to my mind, again symbolizes the womb. When I had trouble with my landlord, I lived in Holland Park Gardens. The outstanding thing in my apartment was an immense bathtub, built for a giant, in which I could float like a child. The pythons, in the *Daily Mail* story, bring in Hyde Park (the secret garden) with a snake at large. In a dreamy way one could discover a parallelism between the snake in the garden and Judas who steals the Ineffable Name from the Holy of Holies. As the associations, immediately on awakening, are considered part of the dream, I am identifying myself with Judas, which means that I must have committed a sacrilege. The nature of this sacrilege is revealed in the python dream, which the superego succeeded in completely repressing until the reading of the *Daily Mail* liberated it. The two pythons winding around the stunted tree trunk represent the shape of the Caduceus of Hermes, the God of Thieves, or of Aesculapius, the God of Healing. The Caduceus was a badge of divinity. The helpless rats looking like newborn kittens determine the allusion to the divine: life born or about to be born. The representation by rats is a revelation of my hostility against competing siblings. There *were* such competitors after me. In the dream I pick up one by the tail and fling it away much as I used to throw away superfluous kittens when my parents decreed their death. There is murder hidden in this dream. Do such destruction fantasies touch only living siblings or may they also refer to the fetus in utero as threatening the living child's security? The hiding of the G within the flowers strongly suggests fantasies of destroying the child within the womb before birth, but it has still deeper implications.

Let us assume, for the sake of argument, that there is such a thing as precognitive association. If we accept this, the newspaper report on Adrian Conan Doyle's lost python becomes part of my dream material and can be subjected to analysis as if it had formed part of my dream.

My first association with the name Adrian is the Adriatic sea, into

which the spur of Hungary butts. The second is that his father, Sir Arthur Conan Doyle as the creator of Sherlock Holmes, was the father of all G-men. No criminal could escape Sherlock Holmes. It is true that no crime is hinted at in the story of the escaped python but the chimney with its soot and dirt in which a search is made for the python is rather suggestive of the uterus and the child curled up within it. Hyde Park, as already mentioned, is the Hidden Garden, and the stories of eye witnesses of Tiko's adventures for which no factual basis was found, might well correspond to fantasies about the womb.

If I now treat, in the same manner, the second news item, the G-men's raid would symbolize justice overtaking the lurking criminal, while the Nazi maid would stand for the sin that finds the sinner out. Nazi is pronounced in Hungarian as Naci. There was a school-fellow who tried to pervert my first name into this and I hated the attempt nearly as much as I hate the Nazis now. To the Judge's wife, the Nazi maid was a traitor. So was I to my mother if I broke into the Holy of Holies. The G-men are the avengers who got their man. They are Men of Government and, in a larger sense, Men of God, thus linking guilt and retribution in the same alphabetical symbol.

If we now return to the introductory dream, the First Men in the Moon fantasy becomes intelligible. My only daughter is myself as a child, the "Naci maiden." The debate stands for the mental uncertainty: has the time arrived to reveal the full extent of my guilt and the mystery of the G? In the Wells story, the inhabitants of the Moon live in vast caves. They capture Cavor (the very name holds the sound of cave in it) and his companion, but they succeed in butchering a large number of them and escape to the surface, the most outstanding feature of which is the feverish growth of the vegetable kingdom in the long lunar day. The plot and the ease with which the selenites are killed well correspond to infantile dreams of destroying the fetus within the womb. In the First Men we may even see an Adamitic reference to the Fall. The Moon is an ancient mother symbol. I suppose, the Man in the Moon has always impressed the unconscious mind of the race with its similarity to the child's position within mother. I could imagine that the English nursery rhyme "The Man in the Moon came down too soon" parallels the thought of the child born before it was wanted. The phrase, "gibbous moon" always

had an odd fascination for me because, as I take it, it indicated pregnancy by displacement. From the days of my adolescence I vividly recall three lines of a beautiful poem of a talented cousin:

The Moon, the Moon is waxing once again
Like a blessed woman
To whom pains and sorrows call from afar.

Despite these revelations, the full meaning of the G eluded me. It took a long period of incubation until I saw the light. On February 1st, 1942 I woke with the following dreams:

A small party, in which my wife was included, was walking to a railway station. They had fifteen minutes in which to catch the train. I warned them that they would not get there in time. I was not going.

In the next scene three of us, including my wife, made a dash and dived into the sea. The dive carried me along far. I was hanging onto my wife without any effort, and I enjoyed the sensation. Then we swam way out. The third member of our party, however, suddenly turned at right angle towards a beach with bathing cabins, and we followed. I remember seeing myself taking a few strokes under the water, then coming up and making a straight line toward the shore.

Now I was in possession of the Shem, the Tetragrammaton. Somebody was trying to steal it, and this somebody was Zsiga C., a boyhood friend. It seemed I wanted to get back to my clothes before having another swim, though I just stepped out of the sea. My clothes could be reached through a small rectangular window in the wall if I crawled through or I could go around a wall and get there. The distance was practically nil. I spoke to Zsiga about my clothes, and he obligingly crept through the window and returned saying that the Shem was not there, I must have put it in a safe deposit box. He did not bring my clothes, he was interested only in the Shem. I then realized he would do anything to get it. I handed a book, containing some postcards that showed diagrams of the Tetragrammaton, to a small boy and, in words that were filled with emotion, explained that it contained the Holy Word and that people would take any steps to get it; that he should guard it for me until I return. I remember also that from the lower horizontal of the rectangular window I tore off a clublike piece of worm-eaten wood. At the point where I tore it off, there was the mark left by a saw, and I imagined this was done when

the window was constructed. The child said he would be protected by his father and another man, whose appearance vaguely suggested Mr. A., a chiropractic patient whose attitude then was a source of annoyance to me. I went behind the wall (but not through the window) to gather my clothes. I found that somebody else's blue suit (which looked like my new blue suit) was lying beside it, together with a black tie. I gathered up everything and came back avoiding going through the window. Then I saw a scene which created great excitement. Zsiga attacked the boy to gain possession of the Shem and was knocked out, not so much by the superiority of force as by a lucky event which was not explained. I saw him lying on a stretcher and I railed at him, "You dirty pig."

I woke from the dream thinking what a sensation the newspapers would make of the story of the attack and of my possession of the Shem.

In beginning to associate, I immediately recalled the story of the theft of the Shem by Judas and my earlier dream of the G. At that point the memory of another dream came back about spies. Before I went to bed, I read an article in the *Reader's Digest* on American Spy Catching. In the dream, a rich young man was compromised because of a spying situation; but he was not arrested. His father went bankrupt. As a result, he lived in want in a foreign land. Finally, money came from the liquidation of his estate of 900 years' ancestry. He then returned, but socially was no longer welcome, in spite of the fact that people were not aware of his involvement in spying.

There were many more details which I could not remember. The dream was thoroughly unpleasant and I tried to forget it because I knew it had a disagreeable personal application.

The day that followed the dream furnished an odd coincidental element to the problem of the Shem. I received a visit from Mrs. M., (an in-law relation to a brother in Hungary) whom I had not seen for two years. I call her Aunt Bertha. In olden days I enjoyed her hospitality and have admired her for her motherly traits. In the course of conversation she suddenly mentioned her husband in an odd way. She said, "Ever since my husband died three years ago, I felt like the Golem after the Shem was taken out of its body; I just collapsed."

I was listening to her in a kind of torpor but I was instantly roused

by the last statement. The last thing I could have expected was the utterance of the rare word of which I dreamed. I realized, of course, that scientifically nothing but the word coincidence could describe the case. But in view of similar strange events following my dream about the G, I permitted my mind to linger on two psychic possibilities. The first is that the state of torpor, in which at the moment I was, enabled my visitor's mind to establish a telepathic contact with my own. The Shem being the concept most invested with emotions, it affected her unconscious and permitted her to use it personally. As I am satisfied that such telepathic contacts occasionally occur, I could rule out coincidence and consider the event in the light of cause and effect. Yet I hesitate because the *Daily Mail* and Short Neck incidents in the previous dream have prepared my mind to envisage another possibility; that of a precognitive link between my dream and Aunt Bertha's visit. Had I "foreseen" her visit and had I "heard" the word before she uttered it? The query is fantastic as it has implications of duality. Theoretically, we have no right to assume that a contact of somebody else's unconscious mind can be one-sided, that we can "spy" on somebody else's unconscious thought processes. It is more likely that such a contact results in mutual awareness whether knowledge of it emerges into the conscious mind or not. Instead of unconscious contact the words unconscious interaction might be the proper description. The analogy of two magnetic fields approaching each other and setting up mutual effects appeals to me as the probable correct concept. If so, my own dream may have prepared Aunt Bertha's visit. My godmother's name was Bertha and the only woman that figures in my dream is my wife who is an obvious mother symbol and to whom, in the swimming part of the dream, I appear to be in a fetal relationship. As the possession of the Shem brings in the concept of God, the association between mother and godmother is fairly direct. In fact, God Mother or Mother God might furnish an important clue to the hidden meaning of the Shem. Again, godmother Bertha and motherly Aunt Bertha form an association pair in my own mind. How the spark gap between my mind and hers could be jumped, I am unable to suggest. All I can do is to note her strange identification with the Golem and the application of this identification to my dream problems. As the Golem, she had the Shem within her body. The situation shows a striking similarity to the G hidden

within the flower map of Hungary, the metaphorical mother. The difference can be well described by a psychoanalytic concept: transposition from below to above. Instead of the womb, the Golem holds the Shem in the breast cavity. The inference is that the breast cavity stands for the heart and this organ, by its own life and movements, does offer a vague identification with the fetus within the womb. Some of the birth theories of children bear out this identification. They heard from mother that they were carried "under her heart" or "in her heart" and I know of one moving instance in which, after the death by miscarriage of an unborn child, a little boy placed his head on his mother's breast and exclaimed, "Why, mother, there is a child within you, I hear him running around." As the Golem, Aunt Bertha collapsed when the Shem was taken out of her. In reality, the collapse was caused by her husband's death. The phallic aspect of her bereavement thus offers another curious clue to the meaning of the Shem. He who wishes the death of his father, deprives his mother of the Shem. Precognitively, Aunt Bertha's collapse was well suited to mobilize early infantile fantasies. Indeed, as I write these lines, I recall a dream of the night before (June 23d, 1942) in which my god-mother (of whom I never remember dreaming) was chasing me because she wanted me to make love to her. The interpretation of a dream of this type is that I am fleeing from my own desire. My visitor several times remarked that I was so silent, watching her and sizing her up. I did nothing of the sort, but her feeling was significant. The possibility struck me that if her unconscious mind accepted me for a son as my unconscious mind accepted her for a mother, she might have resented me as if I had, indeed, stolen from her the Shem.

In the light of this wealth of ideas it is not difficult now to understand the spying dream that preceded the possession of the Tetragrammaton and filled me with uneasiness. Spying dreams normally hide memories of spying on the parents. The chief motive behind such dreams is the mystery from where babies come. The child knows that the parents hold this secret and as they are unwilling to impart it, it finds itself in the role of Judas trying to steal the Shem. The rich young man represents Every Boy, the development of whose great gifts is arrested by the burden of guilt. The dream, in that sense, is allegorical of the Fall of Man. The banishment to foreign lands has a similarity to the expulsion from the Garden of Eden, but it also hints

at the exclusion of the child from the parental preserves and, in my case, may explain the deep-seated urge that drove me to foreign lands. My father went bankrupt when I was a young boy. He was a timber merchant and I remember vividly the day on which the huge sign bearing his name over the gate was taken off. Though I did not understand the meaning of the procedure, the event may have become a symbol of my frustration in sharing his assets. I cannot trace my ancestry beyond my grandfather. The liquidation of the estate thus can only refer to the liquidation of my hereditary and environmental parental influences. In the dream, the hereditary influence is stretched back to 900 years. This is the age of Methuselah, the son that issued from Noah's Ark, and if I leave off the 00, the number is 9, the months of gestation. The liquidation thus could be conjectured as stretching right back to birth, a separation that perhaps can never be completely accomplished. Hence, I assume this is in reference to the impaired social estate after the prodigal's return.

The small party that marches off to the railway station as the dream begins is an introduction to the same resolution of the parental setting which the exile dream suggests. The emphasis is on the fact that I do not join the party which includes my wife. By that I become separated from mother. The majority of my train dreams always revolve around trains that leave my native town. When I was young, the coming and going by train was always a big event. All my adventurous expectations centered on the railroad station and, under mother's influence, I used to be at the station long before a train was due. The waiting room was a kind of social gathering place, and in it excitement always ran high. In the dream, there is barely enough time for the party to catch the train. I am rushing them as if I were anxious they might miss the train and not leave me alone. The number 15 puzzled me for a long time. It came up too frequently in my dreams. I take it now to be the number of the home as 15 is a quarter of an hour and quarter also means the place where we are housed.

In the next scene the development of the theme of the Tetragrammaton begins. Hanging onto my wife without effort, the swim under the water and the enjoyment which I derive from it indicates the prenatal situation. The third, shadowy party who puts an end to the sheer delight by his sudden right angle turn is, I take it, father,

the driving force of the family trinity. This drive, in the antenatal state, manifests in the mysterious power that expels the fetus from the womb in birth. The beach on which we land represents the shores of life and my desire to have another swim is evidence of the reluctance with which fetal bliss is given up and of the desire of return which haunts us throughout life. According to Ferenczi's view, the fetus is unconditionally omnipotent because all its needs are instantly satisfied without even a wish. The possession of the Shem would bring about an identification with God. As the fetal state is out last material point of contact with God there is logic in the dream representation of the Shem as being hidden in my clothes beyond the square window.

The meaning of the window should now offer no difficulties to understanding. It is the anatomic symbol of an entrance into the human body. I find it too narrow for crawling through and indicate another, roundabout way. In the pagan world, it was thought that one could gain immortality by reëntering the mother's body and being born again. Christianity revolutionized the incestuous thoughts of humanity. It revealed another way through the Holy Mother, the Church, and promised rebirth through the water and the spirit. It is a roundabout way, but it is the constructive way. The way of Zsiga C. is the regressive way which results in neurosis. His ulterior motive stands revealed after his crawl through the window back and forth. He went in like a thief to wrest the mystery of life and to invest himself with divine powers for selfish ends.

I remember Zsiga C. quite well. He was a bad student and had a veritable ogre-father of whom I, too, was afraid. Because he failed and had to repeat, his father took him out of High School and sent him to a pharmaceutical college (in which six grades of high school was the minimum entrance requirement). He failed there, too. To represent the regressive element of my personality, he is an excellent symbol. Moreover, his name evokes peculiar memories. There is a word similar to his name in my native tongue, "zsiger" which means "viscera." The verb "kizsigerezni" (to eviscerate) is one which I frequently heard my mother use for describing exploitation and the cleaning of a chicken. For a criminal attack directed in fantasy against an unborn child, the word "eviscerate" is rather fitting as one of the earliest childish notions about babies is that they are born through the

rectum. If the baby is carried in the mother's stomach and grows from a seed, at what other conclusion could a child arrive without proper enlightenment? Zsiga thus represents more than a regressive boy; he also represents the child who dreams of murdering the would-be competitor within the womb.

However, on reëntering the womb, Zsiga fails to find the Shem. He thinks I have deposited it safely elsewhere. Yet I show it to be in an easily accessible place, within a book which I hand to a small boy, charging him to guard it until I return. What is this book and what is the meaning of my return?

That my return is not the fulfillment of a neurotic aspiration is indicated by my neglect of the anatomic door and by my partial destruction of it in tearing off a club-shaped piece. On a strictly Freudian basis, this club has a phallic significance and echoes desires to tear father and mother apart, while the damage by the saw reveals, as a motive, the infantile belief that father, in sexual intimacies, does her bodily harm. Infants who sleep in the parental bedroom almost invariably acquire this fantastic impression. Support for the phallic interpretation of the club could be found in the porous character of the wood but, on a deeper level, the very fact can indicate the antiquated way of rebirth through the womb, hence explaining the destruction of the window in a constructive way, by the surrender of the old, instinctual approach. The old and new are shown combined when I gather up my new blue suit, somebody else's old blue suit (a mechanism to show my disavowal of old personality equipment) and the black tie. The latter is used in its ambivalent meaning and stands for the guilt tie to the past while the new suit (with its blue pointing skyward) is the new orientation, its removal disposing of the womb as the further hiding place for the Shem.

It stands to reason that if the Shem, in my unconscious fantasy, is the divine spark that kindles life, it is removed from within the womb by birth. When we reënter the womb in fantasies of rebirth, we are speaking in symbolic language. Rebirth, metaphorically, takes place within the heart. The transposition from below to above in the Golem exemplifies this important change. My association with the book which I handed to the child is the Bible as the Book of Life. "Yehi Va Yehi" (I Am that I Am), God answered Moses from the burning bush. Some think the translation is questionable. Dr. Francis Potter,

leader of the Humanist Society of New York and a biblical scholar, claims that the correct translation is: "I Am HE that Causes to Be." If so, God the Creator, works in every child. It is well and proper to represent the child as the Holder of the Shem. He causes the future to be. In that the Son and the Father are one, which offers a new clue to the understanding of the Christ neurosis, the delusion that one is Jesus himself. Zsiga C. is the son who would usurp his father's place through the stealthy acquisition of his insignia of power. The possession of the Shem would make him superior, as the club which I ~~tear~~ off the window could make me feel superior if used aggressively. The Christ neurotic aims at the same domination but where Zsiga fails, the Christ neurotic succeeds in fantasy. He imagines he is in possession of the Shem and thereby has a right to sit on the right-hand side of the Heavenly Father. He wins as Judas won in the rabbinical legend. The distinction in his mind between Judas, Christ and the Father is vague. He just falls short of being the whole of the Trinity.

The development of the Christ neurosis from the son's desire to gain the power of the father by supernatural means is, I believe, one of the messages which the postcards in the Book symbolize. I can now supplement my dream account with the recollection that the drawings on the cards in the book, which represented the Shem, were of triangular shape, which suggests the Trinity and the ancient emblem of God. I handed the book and the drawings to the boy for safekeeping until I return from behind the wall of the Hidden Garden. The father as the protector needs no explanation. The chiropractor, I think, stands for adjustment and for trust that a happy solution of this madness will be found, which indeed turns out to be the case. I use the word "madness" deliberately because I just discovered it to be an anagram on the name of Mr. A. who, for reasons which I need not go into here, did make me feel mad. When Zsiga C. is knocked out, Judas is knocked out of the picture and my return is the symbolic expectation of the Second Coming, the time when each man will be a redeemer to himself and will need no bodyguards to protect himself from his fellow creatures. The dream ends without my reclaiming the Shem and reveals no intent of satisfying megalomaniac aspirations on my part. Nor is the dream an idle wish fantasy. I am used by my dream mind for a lesson in religious mysticism the sweep of

which is rather staggering. Zsiga is an abbreviation for Zsigmond (Sigmond), a name which I am tempted to resolve into the German *Sieg* (victory) and *Mond* (world). Victory over the world would be secured by any man who possessed the Shem. But the way of Zsiga C. is the way of Satan who showed Jesus the richness of the world from the top of a mountain. There is a better way. It will be found when we shall no more seek union with the divine in fantasied returns into the womb in the hope of recapturing the fetal sensation of omnipotence, but when we shall attain to the consciousness of the Shem within us and will control the power of the Golem to regenerate the world.

IV.

THE PSYCHOANALYTIC TREATMENT OF NUMBER DREAMS

INTRODUCTORY

OF all the material used in the construction of dreams, none presents as many difficulties as numbers. Pictorially, numbers mean little, the shape admits but slight variation or appeal to fantasy and we are strongly disposed to take them as standing exclusively for the sums they represent. In our everyday dealing with numbers we cannot admit any dubiety or double entendre as the result would be immediate confusion. It is hard to conceive of a latent content behind a group of figures even in analyzing a dream. They are cut and dried. Their stimulating value for the imagination appears to be almost nil.

The interpreter is more handicapped in dealing with number dreams than with any other dream material. Rigid and impenetrable, the figures stare him in the face. The emotional values that prompted the dreamer to use them appear to be almost inaccessible. They can mean a million things or just one. How can a reluctant patient's mind be guided to find the right association track? How can the interpretation of number dreams be rendered dynamic? If somebody dreams about a dog and his association processes are blocked, stories about another dog may soothe and relax him. If he is made to laugh or moved to pity or sympathy, he will unbend and tell something of his own accord shedding light on the dream dog. One cannot tell a story about numbers easily. Without proper stimulation to the patient's mind, the mystery of his number dreams may take a long time to unveil.

Yet this impenetrability of the world of numbers must be an ap-

pearance only. For creatures limited by space and time as we are, numbers have enormous intellectual and emotional values. No technical or social sciences, no economic system, no government is conceivable without a system of counting. Numbers form an indispensable part of our language. Their symbolic value is inexhaustible.

Whether we are "first" or "last" among our fellowmen, we struggle against "odd" or "even" chances to "amount" to something in life. We feel we "count" when we achieved a social or cultural standing or made our "pile." "Some" of us have an excellent "chance," others "rarely" find the "dice thrown" in their favor. Whatever should be our "lot," our days are "numbered," and no matter how we "figure," the "hour" will strike when we will have to "check out." We "size up" our fellowmen; we "weigh" them mentally and watch their "progress" through the "long years" until the "sands" run out and the time for "transition" arrives. We watch our "time tables"; we "calculate" our chances in life; we "add up" the things that are in our favor; we find a lady with a beautiful "figure" that looks like "a million dollars"; we end up a "couple" and "multiply" in raising children, "divide" when we separate one thing from another, and "abstract" when we make a summary. We describe excretory processes by "numbers"; we "measure" our virility by the "frequency" of our love making; we "square" and "straighten" our affairs "again and again," hope to make a "hundred percent" success, yet may achieve "nothing."

These are just a few samples of verbal usages behind which numerical symbolism is hidden. Street addresses, telephone numbers, dates, work and pleasure, the change of seasons, the very rhythm of life binds us inseparably with numbers in a million ways. Not even poetry is free from calculus. "The Eastern mind has always found in numbers the pure essence of poetry and to the compiler of the earliest elements in Exodus, the number 'six hundred thousand' was quick with lambent flashes and musical with undertones to which our modern eyes and ears are insensitive." * In our Western world, mathematics, in its highest reaches, is said to be divine poetry. In our street boys' cries "Five—Skin You Alive" or "What is your number—cucumber"; there is a crude echo of the poetic feeling which numbers inspire.

The source material behind our number dreams is as abundant as behind any other symbolic expression. The approach to an interpretation admittedly is more difficult, but it is only a matter of psychological education through clinical experience and not from books on arithmetic or higher mathematics. Such books are not interested in the impact which numbers, or mathematical operations, make on the unconscious. It is by a comparative study of these impacts that the rudiments of a numerical psychology emerge, enabling the interpreter to fall back on some such universal values as ordinary dream symbols reveal, and thereby offering a ground for an interchange of ideas which may set the patient's own association processes in swing.

It is to this task that this section is devoted. The author hopes that it will lay the foundation for a more profound psychology of numbers than so far found in scattered analytical writings, and thereby it will fill an important gap in psychoanalytic knowledge and technique.

1.

NUMBER DREAMS

EVERY dream is a message from the unconscious to the conscious mind. The interpretation of a dream is not complete until an explanation is found for every component part; hence the details reveal the message of the whole or carry parts of the same. It behooves us, therefore, to find out in each case the values which the dream mind attaches to numbers. To learn the rudiments of numerical psychology, we should first study some ordinary dreams in order to verify our claim that numbers conceal an important clue to the latent message of the dream.

We shall make a good beginning with the following simple and instructive case:

"I am in a street and see a row of houses, all built in the same way, all two stories high. There are two doorsteps leading into each house and on the top of each doorstep there is a chair and over it a beautiful, rose colored dress. Only one door is unblocked and through this door two girls walk out, both dressed in the dress which is on the chairs; the one in front carrying a beautiful bouquet of pink roses in full bloom, hugging the flowers to herself. I thought they were going to a ball or graduation ceremony. The walk of the first girl was awkward, without any grace, and she stumbled. I had to laugh and she laughed back. I said to myself, How beautifully she is dressed; what a pity she cannot walk gracefully. From the waist down, the silk dress was covered with pink lace. The lace did not cover the back which, I thought, was unduly exposed. I had the desire to call attention to it. The second girl walked well."

This was the dream brought to her 25th session, by a 48-year-old woman who was deserted by her husband 3 years before. She was in a state of nervous collapse when her analysis began. The thought of her husband and the woman he lived with obsessed her mind; she developed a number of nervous symptoms, amongst them an almost total inability to sleep at night, and with her constant weeping and complaints she became a burden to her married daughter and soldier son. Her analysis was progressing very successfully. It broke up her menopause and brought back her menstruation in the same vigor with which she used to have it before her marital life was destroyed. During the interpretation of this dream she confessed that her sexual desires had returned. She knew that flowers may represent both menstruation and passion. She loved flowers, particularly roses. She always had them and no matter how broke her husband was, she always got at least one from him. She worked with lace, making hats in a millinery establishment and wore a lace veil over her face.

In the dream she uses the lace as a cover symbol. The roses suggest her awakened passion and the lace alludes to the genitalia, as the focal point, by calling attention to the reverse region. There would be nothing improper in the back of the legs not being covered by lace. The lace also has a bridal suggestion and the atmosphere of the dream was gay and happy. That is how she felt during the week. For the first time, she began to sing at her work and her thoughts turned back to religion from which now she seemed to derive comfort and peace.

It is easy to see that the dream indicates a transition and an awakening into a fuller life. What we are mainly interested in is the number symbolism of the dream. We see a multiplication of identical houses and a strong emphasis on Two. The houses are two stories high, two steps lead up to each door, two girls walk out and the girl in front looked about 20 years old.

The latter was a guess given on my request. An immediate guess in the walking state is almost as important an unconscious contribution to the facts presented in the dream as a slip of tongue. If the dreamer guesses the age as 20, the guess is as relevant as if a precise statement to this effect had been made in the dream. It is even possible that the dream is not finished by awakening but is carried on concurrently for some time during the state of consciousness which

would explain why immediate associations and guesses are part of the dream and why dreams exercise a powerful suggestive influence over our waking life. The outstanding number in 20 is 2. The dream mind often neglects the noughts. So we have four references to Two, and one—in the identical appearances of the houses—to multiplicity.

Multiplicity is the simplest way to express emphasis provided the objects that are multiplied are completely identical. Essentially, it is nothing else but repetition in a pictorial form. Verbally, we express it by saying, I told you a thousand times. We mean that we have told the same thing again and again. In the dream, this "again and again" is represented by identical houses. The dreamer is trying to tell herself something very important about that house from which the two girls walk out.

The house may be just a house, but as a symbol it may stand for the dreamer's personality, the house of the soul. The neurotic, as a rule, is introverted. He thinks only of himself and locks himself up in his house. Coming out in the street is a step towards extraversion; it is like coming out of one's own shell. In the dream we are left under no doubt that the dreamer is entering into the social life of the community, that she is giving up her neurotic isolation. First, she has a companion, she is not alone (from which we may glean the first meaning of the Two); second, she is going to a ball or graduation ceremony, both important social functions.

Ball or graduation ceremony, which is it? There are no "ors" in the dream. If you use it in the dream narrative, you mean both. The narrative is one of the mechanisms by which the dream mind hints at the telescopic character of dream pictures. So she is going to a ball; that is, to expose herself to the admiration of the crowd because she has regained her faith in herself, and she is going to a graduation ceremony because she has graduated; she is passing to a higher mental and spiritual condition. This condition is in striking contrast with the gloom of her previous isolation. The change is implied in the concept of transition, which reveals how Two can represent the opposites, conflict, progression, growth and transformation.

Who is the second girl who follows her so closely and walks gracefully? By the correction of gait we know that she is the more perfect one, the personality which the dreamer is aiming to achieve. Thus the spatial relationship indicates a time sequence. She who is for-

ward is really backward, she who is the last is to be the first. Hence her own happy laughter and hence the laughter of the first girl as if she well knew herself to be the precursor of one worthier, a greater and more perfect self. The two steps and the two stories express this time sequence by higher and lower relationships and the emphasis on grace even permits a spiritual evaluation of the state towards which she is progressing. Walking in grace means absolution of guilt by God. The feeling that we have fallen in grace leads to a religious conflict, and wedding is a religious ceremony. The first girl stumbles. She has not yet made her full peace with God, but the awakening of the patient's religious emotions after many years of spiritual barrenness promises well for the adjustment of her craving for the heights of the spirit and for the depths of the flesh. The human mind has established a spatial relationship between heaven and hell. The hint at this twofold relationship is barely discernible and without a knowledge of the patient's changing attitude to religion could not be brought to light. But once pointed out, it permitted her a striking interpretation of the row of identical houses by the time-hallowed words "In my Father's house there are many mansions."

The desire for, and progress towards, integration is expressed by the numbers 5 and 15 in the following dream of a psychoanalyst:

"My daughter was a tiny baby, crawling on the floor towards a human head, a lady's. The head smiled at her; and I regretted that I had no camera to snap the scene. Then something covered up the head and the baby. After a while I became anxious and took the cover off. Both baby and the head were gone, and their place was taken by a scorpion with folded claws; a pair of detached claws and bits of scorpion were lying a little further. I looked for the baby between the claws of the first scorpion as the terrible idea struck me that the scorpion had eaten the baby. My wife, however, remained calm. She said the baby had just disappeared. Then it was morning and, indeed, I saw that she was back, sitting on the window sill, quite big. It was one of those mysterious transportation cases of which we know from the Bible and from Spiritualism. Then a check of 15 pounds arrived. It was sent by the owner of the lady's head, 5 pounds being meant for the baby, 5 pounds for the inconvenience and 5 pounds for the help . . ."

Here the dream tailed off and the dreamer could not remember whose help was to be rewarded by the third 5 pounds. The dream took place in England, and as his weekly analytic fees in this case amounted to 5 pounds it seemed likely that the monetary compensation with its threefold division was hinting at an integrative design.

It is also clear that the dream deals with the infantile fantasy of the Terrible Mother who devours her children. Of such stuff are made the first nightmares of frightened children who only know one way for testing reality: by the mouth. They destroy the thing they love by eating it. Rather stupidly, parents have the habit of impressing on the child's mind the importance of oral testing, and the danger of oral destruction, by pretending to eat the child's hands and applying their teeth, amidst cooing gestures, to various parts of its body. The result is that the punishment fantasies of the child take the shape of being devoured by the strong parents or by animals who take their place. In the dream, the good mother is represented by the smiling head, the bad mother by the scorpion. The position of the head on the floor suggests the descent unto the crawling level on which the child cannot lift its head high. The idyllic character of the scene is shown by the dreamer's desire to photograph it. The deeper motive is to release a fear buried in the unconscious mind by exposing it to the lens and thus symbolically bringing it into the conscious mind.

The dreamer revealed that the night before he had a discussion with his wife about stick insects and mentioned the habit of the female praying mantis of eating the male after the latter had performed its conjugal duties. The scorpion has the same reputation and the remnants of a meal definitely suggest that the baby had been devoured. Vaguely, we may suspect that a scene of sexual violence between the parents is remotely also in the background. The lady's head is decapitated and it is "owned" by the man who sends the check. The dreamer had no difficulty in identifying this man with his father. The reason why the compensation comes from this quarter apparently is that the child's inhibiting (check, checking) fears originated in his father. The stick insect of the discussion between the dreamer and his wife is replaced by a scorpion because the latter is accepted by the adult mind as a fear symbol, whereas the stick insect

is harmless for human beings. The calmness of the dreamer's wife indicates that the dream is a fear fantasy and not the dramatization of a tragic event. The reference to transportation and the mysterious reappearance of the baby on the window sill is a regression and rebirth fantasy.

When a human being disappears without a trace, he is said to be whisked off into another dimension, into another plane of life. Because of the pressure of birth memories the latent fear behind oral destruction is the reabsorption by the mother's uterus. In the dream, the uterus is symbolized by the window. The baby on the sill is shown emerging reborn, grown. This is the process which appears to be summed up mathematically by the 15 Pound check and its allocation in three equal parts.

Pound means more than money. It means also weight. As the check could have been 15 shillings as well, a matter of some importance might be indicated by the weight. Another association of the dreamer hints at a remote sexual scene: pound, he said, is also a verb and pounding fitly describes the violence of intercourse. According to psychoanalytic findings, the first emotional shock of the boy child is the discovery that the mother does not belong to him exclusively, that the father has a prior claim, and that the infant, by his monopolistic instincts, poaches on the father's preserves. The discovery generates a deep sense of frustration. The mother appears to deprive the child from part of her love by giving it to the father, thereby proving herself a bad mother. Thus hostility; and on this account guilt feeling is born, leading to nightmares of being devoured.

We can now see three sharp corners in an infantile triangle: father, mother and child in a strong conflict situation. The child needs compensation for its painful emotions, not in terms of money, but in terms of love. The adult needs compensation for the inconvenience which the buried conflict causes, and the analyst needs compensation for the time which he spends in bringing all this to light. Who should pay for this but the father who was a provider for the infant? Compensation is equivalent to releasing tension and 15 represents a threefold striving for integration, a trinitarian dream of analytic labors in the symbolism of 5.

It is interesting to see how a homosexual person struggled with the 5 symbolism on his journey towards integration.*

"I was sitting in the orthodox Baptist Church, near the front on the left. (My parents' pew had been in the middle.) The choir was coming onto the platform (through a staircase which was not in view). When they got in, I saw a quartette instead of a choir, and a fifth man, who followed them and sat down on the top of the staircase, his grey hair and a bald patch on the top of his head alone being visible from my position. When the quartette got up to sing, he continued sitting and I heard him slapping with his hymn book as though timing for them. I do not think much of beating time that way."

The dream seems to revolve around this mysterious fifth man. He is apparently essential to the quartette as his job is to time them, to prevent incongruous notes. But the dreamer does not think much of the way he does the timing and his objection to him is also indicated by the spatial arrangement: the quartette gets up, but he remains seated as if, in some way, he were at cross purposes with the singers. That something is wrong is also indicated by another spatial feature of the dream. The dreamer sits on the left side and left, in the language of dreams, usually means trouble.

The patient's associations were illuminating. The fifth man, he said, could have been the organist but as such he would have had to sit elsewhere. The wrong place again. For him, all church organists were in the wrong place. He used to be in love with the organist of the church. He did not know at the time that his love was of homosexual character, but he knew it now. He had never been intimate with women or aroused by them. His love life ran exclusively on homosexual lines and he came to analysis because this made him profoundly unhappy. He was full of masochistic fantasies and the idea of being spanked by a strong hand aroused him sexually from his earliest years. Beating time suggested spanking to him. As the organist appeared in many of his dreams in a purely phallic sense (a personification of the male organ), it seemed fairly obvious that the dream dealt with his homosexual conflict. The organist stood for homosexuality and we can now readily understand why he is in the

* The case is also dealt with in the chapter, "Robber of the Womb."

wrong place and a kind of fifth wheel to the quartette, yet closely bound up with it.

It is tempting to assume that the bald top which alone was visible from the dreamer's position is a reference to the glans penis. The patient had been circumcized at 26 and was very proud and happy with the improved appearance of his organ. Together with the gray hair, the representation suggests a definite person, similar to the organist.

The picture that came to the dreamer's mind was that of Mr. Cram. A klang-association ("klang" for sound in German) led to ram and sheep hormones. He used to take them in the form of injections in the hope of curing his homosexuality.

A quartette is made up of two pairs. Pairing, ordinarily, suggests heterosexual relationship or harmonious sexual development. Two pairs may allude to bisexuality. The emphasis, apparently, is on normal sexual symbolism because the fifth man sits outside and strikes an incongruous tone. But for the infantile mind two pairs mean two hands and two feet in which case—the patient laughingly interrupted—the fifth must be the phallic member. Quite so. But a purely phallic interpretation does not help us in finding the real message behind the dream. Sex has two aspects, a lower and a higher one. The organist, by his job in the church, may also stand for the creative principle. He is expected to create harmony, to help in integrating those who pursue a spiritual goal in the church. This may be the principal reason for the personification of the phallus. By such personification, the sexual energy is raised on a higher level immediately. According to Jung, the mystical meaning of Four is that it encompasses the Trinity and Lucifer, the fallen one, the lost sheep of the heavenly fold whose absence accounts for the temptations and tribulations of earthly life.

At this point, the patient recalled a parable about a lost sheep. Jesus was its shepherd. It occurred to me to ask, What was Mr. Cram's occupation?

"A carpenter," he exclaimed in wonderment. All at once, it was clear that the organist and Mr. Cram may symbolize not only the male organ but also his hope of redemption from homosexuality. Mr. Cram was singularly fit to signal the unconscious design for sexual

integration by beating time to the quartette in the church which, since the days of Christianity, has been the place of rebirth through the water and the spirit.

The following is the dream of an insurance salesman brought to the third analytic session. He suffered from coronary neurosis which medical treatment was unable to help.

"Mr. Pierce, whom I had not seen for 3 or 4 years, was temporarily transferred to our office in the Bronx. I introduced him to a colleague. In the course of conversation two kinds of openings were mentioned; I would get one, the other one was to be filled eventually by Mr. Pierce. He had been absent because of a disability but would make a comeback. I remarked that I would be supervisor yet; stranger things have happened. Then I opened a door in my sister's house, but not wide enough and felt my straw hat rubbing against the edge. My sister said, 'Come in, sit down, have some coffee.' I remember going in. Then some numbers came up, 1, 3 and 5. Some time later I saw a young boy and a young girl, apparently in their teens. The girl was topnotch in athletics. There was a boxing ring and the remark was made that she could chose her own corner."

The patient was very ill. He had to be handled gently lest the shock of his dream revelations frighten him away. His sister was also seriously ill, apparently from a nervous breakdown. She was born two years after him. From the contest in the boxing ring it was possible to infer that she competed successfully with the patient for the love of the parents. Friction was also indicated by the rubbing of his straw hat against the door of her house. I did not wish to touch on the sexual intimations and placed the emphasis on his ambitious statement that he would be a supervisor yet. It was a clear indication that he wanted to recover from a defeat, that he would come back like Mr. Pierce. The frustration of his professional aspirations had a great deal to do with the patient's breakdown. The awakening of self-confidence, the visualization of a brighter future was apparently the news which he was carrying to his sister to whom he was always much attached. He was apparently unable to open the door sufficiently wide which I interpreted as showing the difficulties

of his progress. This was in March. The straw hat season would begin on May 15th. The dream was prognostic of gaining ground in the near future. Further, by putting his sister into the ring, by making her athletic, he was expressing a wish for her recovery.

These were superficial interpretations, but, on their own level, undoubtedly correct and they gave the patient the necessary stimulation he needed towards recovery.

Regarding the numbers 1, 3 and 5, the patient advanced that 13 was the number of his business district and that he had been in it for 5 years. They were unhappy years and as May was the 5th month, he hoped that the straw hat association indicated a change for the better.

This was excellent. He used to have recurrent dreams in which he saw himself dead. Such dreams may express hopelessness, a feeling of being psychically dead, and may also refer to death fears in the past. Wishing to push him a little further, I suggested that the disconnected numbers of his dream may refer to the years in which he had suffered serious injury. Could he recall such injuries from the age of 1, 3 and 5?

He could recall two. At the age of 1, according to his mother, he suffered a slight sunstroke. At the age of 3 he pulled down a gas-pipe, took it in his mouth and gulped down enough gas to lose consciousness. His mother revived him in the open air. Ever since he has been so sensitive to gas that he could detect the minutest quantity in the air. The memory of the third accident took over three weeks to recover. Sliding down the banister, he had landed on his head and had hurt himself seriously. It seemed possible that this head injury and the sunstroke had something to do with the patient's fears of insanity and with his terrible nervous headaches. I further expressed the opinion that the door to his sister's house was the psychic door that would eventually lead to health.

The explanation was very well received and it stirred the patient's unconscious mind to further revelations. This time he wove numbers into a more complicated pattern. He dreamed:

"I was supposed to be a medical doctor. I was talking or arguing in a friendly way with another doctor about boxing and punches on the nose. Laughing and kidding, I struck him on the nose. He bled a little, but remained friendly. When it was all over, it seemed to

have been a contest over telephone numbers. I had a list of 5 or 6 numbers of 5 figures each. I remarked, 'at least I got two of them, you only got one.' However, I only remembered the last three digits of one number. It was 929, but when I woke it seemed to be 829."

I told the patient sometime before that in psychoanalysis it is the patient who does the cure and not the analyst. Here was his reaction to that remark. He made himself into his own doctor and punched me on the nose. As he showed no resistance to me (of which, superficially, the punch on the nose could be a symbol), I thought it likely that he was calling my attention to infantile aggression against a parent, the buried memory of which he was trying to recover. It was also possible that his insistence on 5 indicated the return of the unexplained numerical riddle of his previous dream—with special emphasis. Telephone and telephone wires are symbolic of contact in the unconscious mind regarding some message. The figure 2 could have been a reference to his age at the time when his sister was born.

I kept these reflections to myself and simply asked him for associations with 929. He immediately observed that 29 stands out in his family. July 29th is the birthday of a brother 5 years younger than himself, with whom he used to fight a good deal. July is the 7th month—which gives us another set of three figures, 729 (this after 929 dreamed and 829 remembered). Was he, by the false, yet clearly kept memory, trying to regress from 929 to 729? In that case 729 might hide an important clue; it might indicate more than aggressive feelings against a younger brother. It struck me forcefully that the day before it was the patient's sister who was in the boxing ring, but now he himself appeared in the role of the aggressor and boxed me on the nose. As his sister's husband was a butcher, I queried, was my nosebleed a clue to aggression against this sister? He mentioned a contest over telephone numbers. Was 929 or 829 part of a telephone number he knew?

Then came an interesting revelation. His brother-in-law's telephone number was 1-729. Brother and brother-in-law are often interchanged in dreams, so it seemed that his brother's birthday and the memory of his fights with him served as a cover association for the sister. In the dream I only guessed one number and this he failed to remember on awakening. It appeared now that the number which

I got but he had forgotten was 1-729, while the two numbers which he guessed right were 929 and 829, the number of his successful guessing standing for his age at his sister's birth and for a progression index to the remembered 929. The meaning of the boxing with me was now fully revealed. It stood for fantasies of aggression against his sister of whom he was jealous. He objectified his repressed emotions in the analytic situation. He established a transference to me.

The patient admitted that before his sister was born, he was a favorite of his parents. After his sister's birth, he lost the father to her. The love competition of the new arrival thus must have been a serious matter for him. He bitterly resented it, but for fear of his strong parents, he had to repress this resentment. It was with this psychic pressure that he was concerned in the number dream.

A social worker a woman of strong masculine character who was never able to take much interest in men and who suffered from anxiety neurosis, dreamed towards the end of her analysis:

"I suddenly find some money and talk about it to members of my family. The window is open and a neighbor woman overhears me. She notifies a young man who comes to claim the money as his. I finally consent and give him a coin purse which has 44 dollars change in it, but I refuse to give up a bill folder, a black brief case with greenback money in it. I saw disheveled papers and notes in the brief case and I insisted that I would count and evaluate it before I made up my mind whether it belonged to him or not. I was quite disturbed over the fact that we should have talked so loud."

The thing of value which the patient suddenly found was her analysis, leading to a recovery of her interest in men. The analysis was short, inexpensive and effective. With the brief case she instantly associated short history, "my case was brief like that." By studying the papers and counting the notes, she was taking stock of the integration of her personality. The young woman who was roused by her loud voice through the open window represented the demands of her feminine nature, which she had so far repressed. The window was a genital symbol. The handing over of the coin purse to the young man stood for her willingness to surrender. The genital significance of the purse was patent and the change did not concern

the money in the purse but her change from masculine into feminine direction. But why did the money amount to 44 dollars?

"The nearest I can come to 44," the patient stated, "is that tomorrow is my birthday and I will be 40; another decade."

In further conversation she made repeated reference to the fact that her anxiety neurosis began 10 years ago. Ten years is a decade. Twice before she dreamed of 10-year-old boys, pointing to the duration and nature (overmasculine development) of her anxieties. She was her father's "boy."

Now it occurred to me that 44 permits other than strictly arithmetical reading. It may mean two fours, the emphasis being on the plural. "Fours" is a phonetic approximation of fourth, a quarter. Four is the essential numerical element of a quarter. The patient had just spoken of two important quarters of her 40 years of life; getting 10 years older and surrendering a 10-year-old anxiety neurosis in a dream. As the two events are simultaneous, they could be represented by two fours (44) side by side. The patient was well aware of the sexual nature of her anxiety neurosis (which manifested itself mainly in urination compulsion whenever she had to appear before the public in some role). When she handed 44 dollars "change" in a purse to a young man, she gave a very appropriate symbolic representation of the transformation that was taking place in her life and of the nature of the disturbance from which she had acutely suffered.

The Number 44 appeared in a surprising evaluation in the dream of a woman who tried to delay the separation from the analyst by continued mild constipation.

"You were in my dream all night. There was something about the number 44. Two fours. I took them for chairs (☐ ☐) and put them together, forming two open squares. That, I thought, made a figure 8 (8)."

With chair the patient associated stool, movement of the bowels. One chair is upside down, indicating an upheaval, but she puts the two chairs together and squares constipation in the symbol of 8 which thus indicates integration. The patient did think of 8 as an integration number in the dream. She had learned to appreciate its two circles returning into each other as a symbol of the psychic continuity between prenatal and postnatal life. She was well aware that

the dream was a confession. She wanted to go on with her analysis which reached its 81st session when this dream was submitted. To justify the financial commitment which it meant for her husband, she made herself constipated. She could not make herself sicker than that and revealed, by the two chairs fitted completely into each other in the form of a squared 8, that her psychic health has been restored but the transference situation between the patient and the analyst has not yet been fully disposed of.

* A male patient who had homicidal fantasies against his stepgranddaughter, dreamed:

"I was putting on paper $6 + 2 = 8$ for a long time."

On being asked to visualize the figure 8 and state what it conveys, the dreamer said:

"It is like a feminine figure, narrow at the waist line . . . I dislike the number 8 because I can never write it correctly. The top part is always so mutilated that I have to go over it again and make it a circle."

The information suggests a conflict in the patient's mind regarding the woman represented by 8. What is this conflict?

"I was born in 1888. There are three 8s for you. Moreover, not knowing the exact date of my birth, I made it April 8th."

The association links the conflict with birth, and through that with the mother. Composed of two interlinked circles, the 8 is an excellent symbol of transition from one life into another. The patient suffered from acute attacks of claustrophobia. In my opinion claustrophobia often is due to the compression memories which the ordeal of birth leaves behind in the organism. The 8 as a transition symbol could stand for birth but also for the sexual fantasies with which birth is often invested. This dreamer seemed to be obsessed with them. But if the 8 is the mother, the equation hints that her place had been taken at some time by two other women represented by the numbers 2 and 6. Indeed, two such women figured in his life, two sisters, Clara, born 2 years after him and Olga, born 6 years after him. Against Clara as a competitor for the mother's love, he had terrible destructive fantasies, with Olga he had sexual intimacies. Olga was arrested in mental development and when she was found practicing masturbation openly and without shame, he blamed himself for lead-

ing her on the downward path. The homicidal urge against his stepgranddaughter were due to the Clara memories. The child's grandmother, with whom he lived as a common-law wife, was called Clara and at times she looked remarkably like his own mother. Apparently, grandchild and grandmother merged with his sister memories. He dreaded remaining alone with the child. His thoughts invariably turned to the harm he could do to her with a knife, by crushing her or by throwing her out of the window. He did not realize that he was reenacting his homicidal memories against his young sister. His common-law wife was a second experiment in marriage. From the first, legal wife he separated after 25 years. If the 8 is the mother, the figure not only equates with 2 and 6, the two sisters of his childhood, but also with the two women of his manhood, his two wives, both being substitutes for the mother. Because he was not able to untangle the threads of his sexual fantasies, he was in a dangerous situation.

Being a Russian Jew, I wondered if in Russian or Jewish there is a word for 8 that may mean something. He answered evasively:

"In German, it is *acht*."

"What does that mean?"

"I don't know."

He did know, only he was inhibited in saying so. When I said that "*acht*" means take care, look out, he immediately added:

"It meant the same originally in English. It was pronounced at first as '*echt*,' and this was later changed to eight."

In American pronunciation, eight happens to have the same sound value as "ate." Eating is a primitive form of destruction. In an awful nightmare, the patient saw two black-robed females in sand dunes and knew one to be his sister; they were sitting with their backs to him, and a pantherlike creature with big, white fangs was stalking them. He was in a dilemma: should he warn them or not? He found himself unable to warn. He could only think of his own safety, and felt guilty because of it.

This nightmare is evidence that he wanted to see his sister destroyed. Regarding the second woman, he had the feeling that it was a friend of his sister. Perhaps, the friend had hidden the mother. If Clara was a competitor, his mother was guilty for having brought her into the world. The black robes suggest the blackness of his in-

instinctual feelings. The women had their backs to him because the dream deals with the repressed emotions at the back of his mind.

Clearly, the equation of $6 + 2 = 8$ is a mathematical summing up of this patient's neurosis.

It will take a mathematician to use numbers in dreams that are the result of raising on power or root extrication. A professor of mathematics dreamed of reading of heavy rains and floods in California. Then he found himself there. The sun was shining but the grass was full of water. Then he was on a train heading home. His ticket cost 576 dollars.

In view of the fact that this patient frequently associated numbers with the power or cube, I asked him if 576 was the power of any number. He thought so and suggested 24. Indeed, 24 times 24 yields 576. The question now arose what was the meaning of 24 and of the mathematical operation. He said, it only suggested to him two dozens and "23 skidoo," which meant "beat it." He was surprised when I suggested that the most obvious meaning of 24 would be the hours of a day. I queried, could 24 by 24 stand for day by day? He said, no, it would stand for 24 days (24 hours by 24).

The date of the day of the dream was February 25th. By adding 24 days, we reach March 21st, the first day of the spring. The rains and floods of California correspond to the winter season. The warm weather that follows equals our spring. The patient arrived there in the dream after the rains and flood. The sunshine, the water in the grass and the 576 dollars all merged into one significant statement: SPRING IS COMING. The worst part of the patient's analytic ordeal was over. Whereas before he was dead, now he was coming to life.

These instances have furnished us with interesting revelations regarding the use of the digits of the decimal system in dreams. To the average reader the strange values attached to numbers may appear totally irrational, but when dreams are notoriously irrational. The very irrationality is a deliberate mechanism to help the latent meaning of the dream in escaping the attention of the Censor—that psychic factor which is on guard (while the conscious mind is absent) against the admission into the dream of disturbing elements that would produce restless sleep or instantaneous awakening.

2.

THE PHILOSOPHY AND PSYCHOLOGY OF THE TEN DIGITS

THE only thing we are absolutely certain of in this life is that we are. Nothing else is self-evident. The world, in a sense, only exists because we notice it. If, in the manner of the insane, we refuse to enter into relationship with it, out it goes like the flame of a candle. We are the point in limitless space, the great I am, the Number One Man. On this rock all cognitive systems must be built if they are to have any meaning for us. Thus One is the symbol of Beginning,* of the self; to the mystic of the eternal father-mother, of the divine man and God, also of the Son and Holy Ghost, the mystic trinity which is one.

All this is ancient knowledge. We find it thus expressed in the Pythagorean system of philosophy:

The Monad (One) represents the great, good Creator, Unity, Jupiter because it stands at the head of numbers, also Vesta or Fire because, like the point within the circle, it is situated in the midst of the world. Further, it represents the mind because it is stationary. It is also called Good and Seminal Power because it is the root, origin and summary of all numbers; it is the Shape and Chariot because it is the vehicle of all numbers.

For a basic understanding of the psychology of numbers, we have to go back to the beginnings of life. The child is born with the feeling that it is. This feeling is the essence of life. It is proved real by the attention which is paid to its expression by the child's environment.

* The Chinese consider the child one year old at birth.

Upon knowledge thus acquired is based the child's first relationship of self and not-self, and its awareness of the difference between being unborn or born. That which is not self lies all around like a vast ocean of alien life from which things force themselves upon the child's attention by three basic forms of dynamic behavior: repetition, alteration and opposition. These dynamic features of the world form the foundation of the play instinct from which creative activity is born. What has been done once can be done again, in better form, and even against resistance. Thus repetition, alteration and opposition become the three incentives of the child's progress through life.

Repetition is an elementary discovery. Its primary manifestation is duplication. The child becomes aware of it by the discovery that it has two hands and two feet. Then comes the further discovery of periodicity: in feeding and elimination. Together with it a recurrence in perception of the static features of the world impresses itself on the slowly unfolding mind. Repetition is an essential characteristic of instinctual and intellectual activities. By repetition the child becomes conscious of its power, safety or insecurity.

Alteration prepares the child for the difficult task of social adaptation. There is eating and sleeping, pleasure and pain, warmth and cold, day and night, father and mother. After the uniformity of prenatal existence, it is not easy for the child to get used to another world which is so unreliable. For at first, periodicity has no other meaning than a change, and every change is a shock to the nervous system. The result is diffidence and insecurity until the discovery of periodicity in alteration brings assurance and permits adjustment.

Opposition puts contrast in place of change, it sets denial against acquiescence. It is the beginning of conflict, the rock against which the child's ego feeling is dashed. Pain will not stop, bad food will not give pleasure, black will not be white, matter will not yield to the will, nor will suffering cease for the asking. Opposition develops the feeling of isolation and puts the child on its fighting mettle.

In trying to find a place in such an upsetting universe, the child must learn to live with others: father, mother, nurse, etc. There is always another; one and one, and out of this duress emerges the numerical concept of Two. The feeling of two hands is now replaced by the knowledge of two hands. Pride in walking makes the child conscious of two feet. A sense of power is bestowed by sphincter

mastery, which teaches numerical distinction between frontal and rectal elimination.

It is interesting to see how the fundamentals of the concept of Two are reflected in the views of the Pythagorean philosophers. To them the Duad (Two) represented the evil and counteracting principle or demon, indefinite and indeterminate, because no perfect figure could be made from two points which, if united, would merely become a straight line; it signified misfortune because of its unpropitious qualities and it stood for discord because in music dissonances arise by two sounds heard distinctly as two thoughts produced at one and the same time. It symbolized marriage because it was the number of Juno who was the wife of Jove. It also stood for justice because of its two equal parts; for science because it exemplified how a new fact could be deduced from a known one. It was the symbol of the soul because the soul was said to be divided into two parts: the rational and the irrational. It also stood for identity and alterity, like white and black, sweet and bitter, good and evil.

Modern philosophic thinking might oppose many of these views. Instead of calling it the "evil and counteracting principle or demon" we might call the Two the number of conflict expressed by "either or," or of opposition but, as the verbalism of putting two and two together suggests, we would have to call it also the number of synthesis or, on the social level, the number of majority, thus the symbol of social cooperation. Further, two is *more*, a very important psychological concept. It introduces us to the hierarchy of numbers; it acquaints us with superiority and possessiveness; it teaches an elementary form of grouping.

Other psychological considerations would make it the number of sharing, symbolizing charity, fairness or social conscience, or the number of parallelism and of balancing of the scales, thus standing for justice as the Pythagoreans suggested. The ideas of keeping the scales in unbalance in the manner of a seesaw, or of overcoming unbalance and succeeding against previous adversity may fit into the symbolism of Two equally well.

Instead of considering it "indefinite and indeterminate" on geometrical grounds, we might think of Two as a symbol of definite but antithetic mathematical operations as adding and subtracting, multiplying and dividing, raising to a power of extracting the root. We

may take it for the number of consecutiveness in relation to time or, as two also means double, for the number of emphasis.

We would not accept it as a number of science on the ground that a new fact can be deduced from a known one, but on the more simple basis that repetition begins with Two and is the basis of rhythm on which the universe is built and without which no scientific cognition can take place. Nothing can be established as scientifically true unless it repeats itself under certain conditions in an identical manner.

The counterargument is that repetition, if twofold, only establishes coincidence. Moreover, things have an odd way of happening in pairs. A famous professor of anatomy is quoted as saying at a clinical demonstration, "Gentlemen, this is a positively unique case; tomorrow we shall have another one." As chance and science are poles apart, Two could be called the number of nescience with the same justification as it is called the number of science.

We would also challenge the one-sidedness of the Pythagorean view that Two signifies misfortune. We could, with as much validity, point out that it stands for good fortune, because it symbolizes companionship in place of isolation and teaches association and coordination of ideas without which no acquisition of knowledge and no human progress is possible. On the same ground we would object to considering it the number of dissonance unless room were made also for assonance in this symbolic stock taking. The simultaneous presence of opposite evaluation is a well-known property of the unconscious and is particularly apparent in twins who love and hate each other.

Another argument for balance and unbalance is that two means a couple. In some languages, like Hungarian and Hindustani, a couple means a few.

As to the rational and irrational parts of the soul, we would rather think of the juxtaposition of the conscious mind and the unconscious. However, the Pythagorean view survives in one respect. Because two make a pair or unpair, it is the number of pairing or mating; on a more primitive level, of cellular reproduction; but as it takes two to establish contrast, it may equally be the number of divorce, and, in the life of the neurotic, of splitting and self-destruction.*

Identification and differentiation, progression and retrogression, growth and inertia, or more simple association pairs as, male and female, similarity and dissimilarity, forward and backward, up and down, right and left, length and width, cold and hot, water and fire, positive and negative, success and failure, weak and strong, parent and child, birth and death, birth and rebirth, heaven and hell, matter and spirit, are all dual relationships in which the selecting and appreciating function of intelligence finds its primary manifestation.

Finally, the alphabetical relationship may demand consideration. The second letter of our alphabet is "b," but the shape of 2, in its original form, permits an identification with the letter "z." The shape is derived from the Chinese "matchstick" notation.* First it was = and later it became ∇ . As "z" is the last letter of the English alphabet the absurd equation of 2 with "b" and "z" and with 26 (number of letters in the alphabet) is well within the range of the average dreamer's mind.

THREE introduces the concept of multiplicity. Some primitive tribes can only count: one, two, plenty.† In modern parlance two is company, three is a crowd. In the uterine world the child and the universe are one. This unity is split up by birth. Self and not-self is one of the first postnatal discoveries and it leads to the concept of Two. Counting begins with Three. It develops from the further discovery that it is no longer sufficient to know the self from the not-self, that it is necessary to establish a further relationship between parts of the not-self, to distinguish the components of which the universe outside ourselves is made, to give an account to ourselves of what it contains. Counting was a tremendous step forward in the exploration of the universe. For the child it would not be an easy concept except for the ideal pattern which the family situation furnishes for its mastery. Father, mother and child form an elementary trinity. The unity of the family leaves a strong impression on the mind of the child and it is on this basis that, with advancing life, a number of triune relationships develop. The religious trinity of Father, Son and Holy Ghost may cause a great deal of mental confusion,‡ but others are easy

to grasp. Fetus, child and grownup is a trinity from the evolutionary viewpoint. Prenatal, postnatal and postmortem is another trinity of human destiny. The sexual constitution of the male furnishes an easily perceptible phallic trinity. Anatomic knowledge of the ovaries establishes a genital trinity for the female. Freudians speak of ego, id and superego, an analytical trinity of the mind. The metaphysicians have an ancient one in body, soul and spirit, while the alchemists consider salt, sulphur and mercury the "three to one" alchemical principle, the three modes of operation of the one thing, the true quintessence.

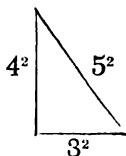
In Pythagorean philosophy, the Triad (Three) was the first perfect number. Because of it, oracles were delivered from a tripod. They believed in three worlds: the inferior, the superior and the supreme. The inferior was corruptible, it contained bodies and magnitudes and things generated. The superior was the world of the immortal gods, while the supreme was the abode of the one deity who existed from eternity. Pythagoras also called the three worlds three receptacles, the first for quantity, the second for intelligences, the third for principles. Socrates and Plato acknowledge three principles: God, idea, matter. Deity had three attributes: infinite fecundity, infinite knowledge and wisdom, active and perceptive power.

According to the Pythagoreans, the peace of happy marriages springs from the Triad. The duties of man and woman were to secure the three blessings of the married state. The things "which are peculiar to men are three, i.e., to lead an army, to govern and to speak in public. The offices peculiar to women are also three in number, i.e., to be the guardian of the house, to stay at home and to be attentive to the comforts of her husband. The virtues which make the married state happy appertain equally to them both; and these are fortitude, justice and prudence. For it is fit that both the husband and the wife should possess the virtues of the body and the soul, of health, strength and beauty. Fortitude and prudence pertain to the man, while temperance belongs particularly to the woman."

The Triad was also emblematic of justice like the Duad. All human virtues not only proceeded from this number but absolutely depended on it.

Today we marvel at the emptiness of such philosophical exercise. We no longer venerate numbers or ascribe to them mystical signifi-

cance. Instead of the three worlds of Pythagoras, we are satisfied with the three dimensions in which we find this material universe operating. Students of Hebrew esoterics may still tell us that 3 is the number of God because it stands for Binah, the sea, the Great Mother, but such notions have little meaning for us today, unless the shape of the maternal breasts affects the imagination as a three laid flat. Yet the beauty of one surviving representation of this ancient mystic claim still fascinates the scientific mind. We find it in the Egyptian representation of the 47th Theorem of Euclid. This theorem states that the sum of the squares of the two arms of a right angle triangle equals the square of the hypotenuse. Here is a graphic illustration:



Three to the second power yields 9, four to the second power yields 16, which add up to 25, or five to the second power. The Egyptians replaced 3 by the name of Isis, 4 by the name of Osiris and 5 by the name of Horus. Thus they exemplified, by a geometrical figure, human generation; demonstrating, we may assume, that the child is not only the product of the parents but that, in being their summary and consummation, the child is greater than the parents.

A belated echo of the ancient enthusiasm appears in a popular book on Freemasonry in these words:

"The 47th problem of Euclid, properly considered, is at once a symbol of the perfection of Deity, the beauty of natural law, and the wonder of science, which no man can fully explain." *

Many have tried to explain it, some carrying our imagination back to antediluvian times, as Churchward does in dealing with the legend of the Lands of the West.†

By habit of association we may form many triplicities. There were three wise men, three Graces, three wishes in the fairy tale, three musketeers, three bears, three blind mice and three little pigs. The

* Carl H. Cloudy, *Foreign Countries*, p. 144.

† James Churchward, *The Lost Continent of Mu*, New York, 1931, p. 142.

trinity concept still casts over three an air of finality: what happened twice is expected to happen a third time. Three is the last count, the last chance, the last guess, the lucky time and the number of justice amongst the Magyars. Finally, there is an alphabetical evaluation rendered possible by a reversal of the direction of the figure, E for East, which evokes the idea that the normal antithetic representation stands for West.

FOUR introduces complication into arithmetic. It is the first product of two operations: addition and multiplication. The child can grasp the first because it has two hands and two feet and learns in the crawling stage how to coordinate them, as two and two must be put together while locomotion takes place on all fours. Multiplication is a far more abstruse operation. By its results, it affects the unconscious mind as a form of magnification but it is not easily comprehended. Addition is the foundation of possessiveness, greed and hatred, but also of constructive acquisition and knowledge. Multiplication is more mysterious because it produces many out of the few and in that sense it ties up with human generation and the mystery of life. Some primitive people, like the Tasmanian aborigines, do not count beyond four. They can only comprehend the units yielded by two hands and two feet. Counting by the fingers is beyond their mental grasp.

To the Pythagoreans the Tetrad (Four) was a sacred and the most perfect number. The soul was a square and the Tetragrammaton, the Holy Name was composed of four letters. He who would know how to utter the name of God would be invested with the power of God. Thus number four was a tie with divinity and signaled the infinite potentialities of the soul. They said that Four was the root and principle of all things because it was the number of the elements: Fire (Jupiter), Air (Juno), Earth (Pluto) and Water (Nestis). Corresponding to the four elements were the sylphis, gnomes, undines and salamanders, the spirits by which the elements were peopled and governed. Further they reasoned that there was entirety of Ten in the number Four, that it was a symbol of universality because $1 + 2 + 3 + 4 = 10$. By a different process, they also equated 4 with 36 because the sum of the four odd numbers (1, 3, 5, 7) com-

bined with the four even numbers (2, 4, 6, 8) yield 36. It seemed to reveal a mysterious significance that the same result was obtained by the sum of the even and odd numbers in progression as:

$$\begin{array}{r} 1 + 2 = 3 \\ 3 + 4 = 7 \\ 5 + 6 = 11 \\ 7 + 8 = 15 \\ \hline 36 \end{array}$$

The Pythagorean argument falls on deaf ears today, but we are willing to grant to Four vast unconscious integrative value on account of an identification of four with the square as a geometrical symbol, which in its turn has a moral evaluation: square means upright and straight, and squaring means adjusting, balancing, producing equity. Upright and straight also have a geometrical value of their own, equating the square with the line. Further, the four cardinal points are the basis of our geographical orientation and our agricultural expectations are linked with four seasons. In biology four is the basis of the dynamic integration of the cells of the human body from the primary elements of hydrogen, nitrogen, oxygen and carbon, which, perhaps, correspond to the Four Great Creative Forces of the ancients. For Christian theologians, it stands for the four rivers of the Garden of Eden, for the four Gospels, for the four points of the cross and for the four beasts of the Apocalypse. For the alchemist it was the trinus and unus of the philosopher's stone adding to Earth, Air and Water the spirit of Fire, concealed in water. To metaphysicians it is the number of the mysterious fourth dimension. For schoolboys it is the mark of excellence. In other countries, as in Hungary, it is the mark of failure in school.

The mystic significance of Four in the life of primitives is pointed out by Clark Wissler as follows:

Another abstract idea is that of the four world quarters or four directions. This is sometimes expressed by crosses and swastika like symbols. The number four, whether for this reason or otherwise, is to a large extent the sacred number of the New World. Even in Inca and Nahua organisations, we find it often taken as the numerical unit. In many parts of both continents, smoke is offered to the four directions, and most ceremonial acts are repeated in sets of fours.*

To Plato we owe a cosmological fantasy which explains four as a unit:

Human beings were originally created with the man and woman combined in one body. Each body had four arms and four legs. The bodies were round, and they rolled over and over, using the arms and legs to move them. By and by they began to treat the gods badly. They stopped their sacrifices and even threatened to roll up Mount Olympus to attack and overthrow the gods. One god said, "let us kill them all, they are dangerous!" Another said, "No, I have a better idea. We will cut them in half: then they will only have two arms and two legs. They won't be round. They won't be able to roll. Being multiplied by two they will offer twice as many sacrifices: and, what is more important, each half will be so busy looking for the other half that they will not have time to bother about us!"

In modern psychology, the number four is related by Jung to the four basic psychological functions: sensation, thinking, feeling and intuition. But Jung also speaks of the mystery of the quaternity. In quoting Nebuchadnezzar's vision of a fourth companion, "a son of the Gods" walking with the three in the fiery furnace, he describes it as "the fourth who is missing and yet on hand, who always appears in the fiery distress of the furnace and represents the Divine Presence, succor, the accomplishment of the work." †

This would sound like a revival of Pythagoreanism, but for the fact that occasionally a good modern illustration can be found for the Jungian argument as, for instance, in Shackleton's adventure narrated in his book, *South*:

I know that during the long and racking march of 36 hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point but afterwards Worsley said to me: "Boss, I had a curious feeling on the march that there was another person with us." Crean confessed to the same idea.

Being interviewed by the London *Daily Telegraph* (February 1st, 1922), Crean said: "None of us cares to speak about that. There are some things which can never be spoken of. Even to him[†] about

them comes perilously near to sacrilege. This experience was eminently one of those things." *

From Nebuchadnezzar's fiery furnace to an Arctic voyage of discovery is a fairly far stretch. In Jungian psychology, the term "son of Gods" is to be taken literally. It includes the angels in Heaven and the angel in Hell: Lucifer, the Fallen One. "The fourth who is missing and yet on hand" is the archetype which Jung calls the Mysterious Fellow Traveller, but it is also the Tempter. The fourfold integration of the soul is not complete until the latter is assimilated by the conscious mind.

We may safely agree on one thing. Three as the number of the Trinity is a number of integration; it represents the three that is one. Four has the same significance on a higher level; on the level of the square. The human mind has accepted it as such, and modern psychology cannot afford to ignore this.

As a linguistic curiosity it may yet be added that German people associate "vier" with fear. Similarly, in some associations four appears as a preposition for words like forgive and forget.

FIVE is another number of integration as it is the last of the elementary numbers. It completes a group and it is the culminating basic digit of the decimal system. Five fingers form a hand and the hand is a vital organic unit in practical life and for psychology. In some primitive tongues the word for five means the hand. Man lives and creates by his hand. He is identified with the hand. Help may be described as so many hands at our disposal. As mind cannot act on matter direct, it is through the hand that our power manifests itself in the world. If then on the deepest level of our mind five stands for five fingers and five fingers evoke the picture of the human hand, we hardly can escape investing this number with creative symbolism.

The unconscious mind of the modern man is much the same as it was thousands of years ago. Therefore, the creative value of five must have been equally appreciated by the generations that have gone before us. Indeed, to the Pythagoreans the Pentad (Five) was the nuptial number, the symbol of generation and of life, but they based this finding on their involved mathematical notions. They argued that five includes the first odd or male (3) and the first even or female

number (2) and that it rejects unity (1) by resulting from the addition of 2 and 3. It was, therefore, the symbol of happiness and misery, birth and death, order and disorder. It was also the emblem of immortality because it implied the fifth essence, and the emblem of justice because it justly divided the digits and stood in the middle between 1 and 9.

The generative significance of Five is well appreciated by the popular mind when it adds to the four members of motor activity (hands and feet) a fifth; the organ of procreation. Disorder is present in the colloquial expression about a fifth wheel to a cart.* It may dimly allude to Man struggling for a place in the sun in the middle of the world which, to the ancient mind, had four corners and was supported by four pillars. It is a close analogy to the point within the circle which equally symbolizes God and Man in the center of the world.

The reasoning based on the first male and female number has no meaning for us today. We do not begin the odd numbers by 3 but by 1, and the sex of numbers is an odd notion with which very few sympathize. Curiously, however, the "rejection of unity" is not without significance. In dreams the unconscious shows a strange disregard for noughts and decimal points. As 0.5, the Pentad may be used by our dream mind in the same way for sharing and halving as 2 is used. The fifth essence is an ancient philosophical abstraction. In its place we have put other biological and metaphysical values. Five is the number of the months in which the child, according to the Christian Church, gets a soul; it is the number of priestly blessing because this function is performed by five extended fingers. It is the number of meditation for the occultists (the fifth month, May) and it is the number of magic (pentagon). In Mayan chronology it is represented by a bar and as such it is a symbol of the extension of the ego from the point into the first dimension of space.

This latter evaluation deserves consideration because the counting ability of some primitive people stops at five. The next half of the decimal table was built up by an extension: by the addition of fingers from the other hand. This may sound elementary to us but it is a higher form of counting and its discovery was of first rate importance

in the development of mathematics. Hence it is on the higher, more intellectual levels of the unconscious mind that we must search for psychological meanings of the digits from 5 to 10. They may be endless but some are crystalized by general application.

Six stands for the six days of creation. As such, it is the number of accomplishment, the number of power, which is significantly reflected in the odd persistence with which the unconscious mind uses it in dreams for sex. The dream mind plays with words as a child plays with building blocks and extracts every ounce of meaning from them. That is why punning is called a childish form of humor. The phonetic evaluation of six with sex is quite evident for German speaking people (*sechs* and *Sex*). For the unconscious mind, similarity is a simple cover-mechanism; that which is similar is accepted and used in the building of dreams as if it were identical. To the conscious such verbal acrobatics is not always pleasing. Yet, as Freud points out in "Wit and its Relation to the Unconscious," this is one of the principal roots of humorous appreciation.

The Pythagoreans considered the Hexad (Six) as a sacred number for cosmological reasons and as the number of health for geometrical considerations. The regular hexagon was the third perfect geometrical diagram (the triangle and the square being the first two); its six points were thought to represent "the consistence of a form," of which sickness was a violation. It was also an ancient number of marriage because six is formed by the multiplication of 3—the male, with 2—the female number.

The relation of sickness to geometrical perfection could be considered an interesting survival of animism. With the advent of Christianity the purely metaphysical prevailed over geometrical symbolism. To Christian theologians Six represented the two natures of Christ. It was the emblem of creation and redemption, of fire and water, of prayer and remission of sins, of repentance and forgiveness, of life and death, of resurrection and judgment. We may discern an echo of Pythagorean thinking in these opposites; they appear to be built on the male and female generative components of the Hexad.

SEVEN has been a mystic number throughout the ages. On the seventh day the Lord rested, and seven is the number of solification in ancient initiation rites. Seven are the letters of Jehovah and in

seven months the child lives to be born. Hence seven is a lucky number. The ancients named the child on the seventh day and noted that the teeth of the child appear in the seven month and are renewed in the seventh year. Cycles of seven are believed to dominate human life, and the number of famous septilities is considerable. To mention a few, there were seven wonders of the world, seven lean and seven fat years in Egypt, seven sleepers of Ephesus, seven-headed dragons, seven dwarfs in the story of Snow White, seven heavens, seven notes of music and seven prismatic colors.

The seven days of the week are named for the seven Deities of the Goths: Sun, Moon, Tuisco, Woden, Thor, Friga, Seatur. Man's imagination has been so much affected by sacred meanings attached to Seven that people asked to chose a number at random between 1 and 10 will more frequently pick it than any other number. It waited for electronic research to prove the correctness of ancient intuition by the discovery that seven is the physical basis of life as there are six electrons revolving around each carbon atom, the only substance that can bind other atoms together and manifest life as we know it.

Naturally, the Pythagoreans demanded veneration for the Septad (Seven). They considered it a perfect number, the symbol of custody as the government of the world was in the custody of the seven planets. It was also a virgin number, unborn, without a father or mother because it cannot be derived by addition or multiplication from the first odd number 3 and the first even number 2, but proceeding from the Monad just the same.

EIGHT (the Ogdoad of Pythagoras) stands for an octave in music. In mathematics, used horizontally, it is the symbol of infinity. Its two circles returning into themselves may well symbolize beginning without end, and thus allude to eternity. It also reminds of a spiral, a symbol of evolution, and of the hour glass, a symbol of time. On a biological level, it is the number of evolution because it can illustrate the unfolding from prenatal into postnatal life. For the same reason, it is the number of fetal nostalgia, man's unceasing desire to escape strife by returning into the limbo of prenatal bliss. For some people, more afflicted than others with this regressive yearning, it becomes the number of dissociation, which might be supported on the ground that in some dreams the 8 is split up perpendicularly into two threes which in reversed and normal directions represent a twin condition

or present an anatomic picture: breasts and buttocks; for still others, by a variation of the split, two snakes are apparent as symbols of the begetting parents or of the healing Caduceus. In mythology there are eight roads to heaven, which may have something to do with the Jewish rite of circumcision on the eighth day after birth. On the alimentary level, in American phonetics, eight equates with ate, as witnessed in dreams or in the following limerick:

There was a young fellow named Tate
Who dined with his girl at 8.08
But I'd hate to relate
What that fellow named Tate
And his tête-à-tête ate at 8.08.

For Germans, 8 is a warning. *Gib acht*—take care. For the financial minded in America, 8 represents the almighty Dollar. In the Atlantic coast settlements during the early days of civilization in America the Spanish dollar, which was the most useful coin, was equivalent to 8 reals and was represented by /8/ to avoid confusing it with the ordinary figure 8. The present dollar symbol is a later development.

NINE is the highest number of the decimal system. It is the peak of achievement. It takes nine months to bring forth a human child. It is the number of gestation, but also of transition from prenatal to post-natal life. In German, it stands also for negation and protest, as shown by John G. Saxe's poem about "The Puzzled Census-Taker": *

"Got any boys?" the marshal said
To a lady from over the Rhine
And the lady shook her flaxen head
And civilly answered, "Nine!"

In Buddhism, it is a consecrated number. The Chinese bowed nine times on entering the presence of the Emperor. To Pythagoras, the Ennead (Nine) was "tereios" or perfect. The mathematical grounds for this vjew were that it is the first square of an odd number and that 9 multiplied by itself or by any other number will always yield 9 by adding the product together. If we add the 9 digits, we get 45, which also adds up to 9. Turn the 9 upside down and it reads 6, the num-

ber of sex; as such it lends itself well for the symbolism of emotional upheaval.

TEN (the Decad) as the summary number of the Pythagoreans contains the total essence of all numbers, therefore it is the number of the Cosmos, the number of God. This agrees with Churchward's statement:

In the ancient hieratic number writings the number 10 was assigned to the Creator. This number was never spoken or written. It was considered sacrilegious to speak, write or carve the numeral 10.*

In the Jewish Haggadah the summary nature of ten is thus expressed:

Who knows ten? I know ten. Ten are the commandments; nine are the months of pregnancy; eight are the days of the circumcision; seven are the days of the Sabbath; six are the orders of the Mishnah; five are the books of the Torah, four are the mothers (Sarah, Rebecca, Rachel, Leah); three are the fathers (Abraham, Isaac and Jacob); two are the tables of the covenant; one is our God in the Heavens and the earth.

In the Kabala ten is the symbol of creation and is represented by the ten Sephiroth on the Tree of Life. To our modern, prosaic mind it stands for the ten digits and it is the base or group number of our decimal system. It is the first number of two figures, hence the point of departure for higher mathematical progression.

In dreams, the nought is often taken for nothing, in which case 10 stands for 1, a return to the basic calculus, the number of beginning and birth. On the other hand, "nothing" also has symbolic values. Loss of love leaves an emotional void, the fear of death creates another, a physical one. Thus the nought may equally indicate total deprivation and nonexistence; but it also has important positive significances.

In mystical literature we hear of an invisible layer of emanation around the human body, protecting the psyche. It is called the aura and has the shape of an egg.† In biology, the egg holds the poten-

* James Churchward, *The Lost Continent of Mu*, p. 174.

† Counting in tennis (as for instance 40-love) reveals an equation between love and zero. According to John G. Gilmartin's *Word Power. Games, Quizzes and Techniques to Increase Your Vocabulary* (New York, 1911), the origin of love "in this context is due to a distortion of the French *l'oeuf*" (egg).

tialities of life. It protects the germ cell. The fetus within the womb is protected in a somewhat similar fashion by the caul. Thus the conjunction of 1 in 10 may symbolize the individual entering into relationship with the world after gestation, and also symbolize sexual differentiation: 1 standing for male, or for female. Conjointly: marriage, intercourse, sexual security.

In geometry, the shape is an ellipse, which suggests the orbit of the Earth around the sun. The nothing thus becomes something, an opening out from emptiness, symbolic both of the physical (post-natal) world and life and, allegorically, of the unceasing journey of the soul around the spiritual sun. Reverse the position of the figures in 10, and we find a biological formula for the journey from conception to life.

Odd and Even Numbers

Scattered throughout the discussion of the mysterious values attached to the ten digits, indications appeared that the gauntlet of odd and even numbers through which numerical progression runs has equally challenged the ancient and the modern mind.

"Numero deos impare gaudet," "unequal numbers please the Gods," writes Virgil in his eighth Eclogue. Conversely, even numbers should displease the Gods, which reminds us of the Pythagorean view that Two, the first of the even numbers was the number of misfortune.

If we consider that the Monad (One) was the Father of Number and the Duad (Two) its Mother, the prejudice becomes intelligible. To the ancients, the father was greater than the mother. The distinction essentially conceals the male and female conflict. It seems as if our ancestors had been unable to forgive Mother Eve for the Fall; because Man was so easily duped, our forefathers felt forced to assert their masculine superiority, their brawn against the astuteness of the feminine brain.

As, however, we no longer believe in the gender of numbers, we need a better argument for the support of the ancient prejudice against even numbers if it is to be admitted into modern philosophy. The Pythagoreans had another argument, more mathematical than philosophical, and they based it on the fact that odd numbers cannot be divided into equal parts, hence they were perfect and repre-

sented deities. This smuggles back mysticism into the science or psychology of numbers. It helps us to understand the church fathers who considered the Apocalypse a "work of spiritual mathematics" in which even numbers symbolized earthly, odd numbers heavenly things. They said that the Two results from the odd and even uniting, Three is the signature of Deity, Four the world of created things, Seven of peace and the covenant and Ten the symbol of completeness.

The mathematical argument regarding odd and even numbers naturally affects the modern mind as it affected the ancient one but not quite in the manner it reacted on the Pythagoreans. Odd numbers are odd because they cannot be divided into two equal parts. Two equal parts form a pair, which means balance. Odd numbers are out of this balance, therefore they are odd, uncommon, out of the ordinary, *neurotic*. An Eastern superstition illustrates this view beautifully. When two young persons are engaged, they deduct the number of letters in the shorter name from the number of letters in the longer name. If the remainder is an even number, the omen is favorable, if it is an odd number, the omen is bad,

A more simple, modern approach is a moral one: odd is wrong, even is right.

Roman Numbers, Letters and Names

The Roman numbers still bear evidence of the development of numerical digits from the fingers of the hand. The first four Roman numbers stand for so many uplifted fingers, but the IIII was later simplified to IV. The shape of V is said to result from depressing the three middle fingers and extending the thumb and the little finger. From V-X the numbers were built up on this simplified pattern by simple additions (VI, VII, VIII, IX). The shape of X is said to originate in the combination of two V's, the bottom one in an upside-down position.

Colloquial language and dreams reveal an interchange of Roman and Arabic numerals. A five-dollar bill is called a *fin* because V looks like a *fin*.^{*} A ten-dollar bill is called a *sawbuck* because of the eloquent shape of X. The latter figure is singularly rich in meanings. It is

^{*} There is also a Jewish explanation: *fin* is an abbreviation of "finef," five in Yiddish.

one of the last letters of the alphabet and in the combination of XYZ it symbolizes the sum total of knowledge. As a cross mark it is used for marking the spot, for cancellation and for multiplication. We find it in a game called noughts and crosses and it appears in architecture as an elementary decorative motive. At the end of a love letter it stands for kisses. It is part and parcel of our Christmas (Xmas) good wishes. It is the instrument of our destructive instincts (axe). It is the unknown quantity in mathematics and it is the mystery woman (Mme. X) of our divorce courts. It means "out of" as a preposition (ex) and it also refers to a past condition as in ex-husband, ex-wife. The shape reminding of the sawbuck hints at balance in pairs. As it is in an archaic relationship to the Arabic 10, it is sometimes used in dreams as a symbol of balancing an old order.

The relationship of Roman numbers to the alphabet begins with I, which is identical with the capital I, the self, the Number 1 Man, He Who Counts. The Roman V is the letter v (or, in medieval scripts, u). Crossword puzzle addicts are well aware of this alphabetical evaluation as the letter is the answer to the clue word "Five." Similarly, to "Six" the answer is the double letters of v and i. In dreams, a similar play is sometimes noticeable. Fifth Ave, in interpretation, may have to be replaced with V, and the meaning of the dream symbol may only emerge from the patient's association with the letter v.

The higher Roman numbers display further alphabetical equations. Fifty is designated by the letter L. It was originally a V on its side (\angle) and became an L by the tilting of the top side, inspired perhaps by the angle of 45 degrees, a close approximation (for unconscious purposes) to the sum of fifty. Hundred is designated by the letter C. It stands for the Latin centum. The argument that it arose from two L's, juxtaposed in the pattern of the X (\square) and that it was subsequently rounded out to C is no more plausible than that the C for centum was first, and having been cut horizontally into two, it was straightened out to L's. However, it is permissible to assume, and it is perhaps even more likely, that the shape comes from the Egyptian character for 100, which is very close to the present letter C. Five hundred is designated by the letter D, and one thousand by the letter M. Like C for centum, M suggests mille. As regards the origin of D for five hundred, and the shape of M in Latin archaic

print is rather suggestive of two Ds (**m**), hence the origin of D might be similar to the origin of L.

All this shows that the psychology of the alphabet is closely tied up with the psychology and language of numbers. A similar close relationship can be traced between numbers and names. The sign of M may stand for Townsend (Thousand) or Mille, Millie, Mills or Milligan; D, the sign for 500, may mean Dee, and X may mean Dix, Richard or dicks (detectives) or dick, the male organ in slang or even the female (in a Canadian variation).

The Arabic numerals have no alphabetical equivalents, except 1 which is the shape of the letter "l," permitting an interplay with L of 50. L, of course, may mean Al, or Allen and Ellen. The figure 1 may stand for Una, Einzig, or Ein (stein). In the same manner, 2 may be short for Toole, or in combination with 0 for O'Toole; 3 may stand for Tree, for immigrants with a faulty accent, or for canasta players (trey), or for Dreier; 4 may mean Viceroy or Zimmer (as all rooms are built on the pattern of 4, square or oblong), and by a similar twist I have seen it stand for my own name: Fodor, fourdor; 5 may hint at Pfeiffer, Pf~~er~~ fe, Fife or Nickel, Nichol and Nicholas; 6 may speak of Sachs; and 8 of Eaton (eaten).

These are examples to show that logically or illogically the unconscious may stop at nothing in search of meanings. A well-known German sexologist called Baron Schrenck von Notzing was sometimes jokingly called Baron Shrink from Notzing (nothing). This facetious conscious evaluation of O with a name should make everyone pose before ascribing the meanings outlined to a mere *tour de force*.

3.

UNITS AND PARTS

THE numerical system begins with the Number 1. This is the great unit on which the system of counting is built. The higher numbers were born from the idea of "many." Several units put side by side reminded man of the fingers of the hand. When each such grouping was given a new name (two, three, etc.), the foundation was laid for the science of arithmetic by the first operation which we now call addition.

But primitive man knew another way of producing many; by breaking up a single unit into parts. Though the parts were not of the same size, this method of producing quantity was easier and often more convenient. The units varied in size and big units demanded fragmentation, not accreting. Fractions were as vitally important as bulk or quantity.

Thus, together with addition, two antithetic operations, subtraction and division, were bound to appear on the stage of the human mind. These operations shattered the belief in the absolute wholeness or unity of numbers. The great unit, Number 1, could be split up into a multitude of equal or unequal parts, a multitude as great as the magnitude which addition produced, which demonstrated the instability of the rock on which the numerical system was built.

Primitive man did not have the words which are required to describe these first discoveries. He did not need them. He could not help doing what he did. It was in his blood and bones. He was neither adding, subtracting nor dividing. He knew nothing about arithmetic. He simply knew that a lot of fruit had to be gathered to feed

a whole family and that the kill had to be torn into parts in order to be eaten or to share it equally or otherwise. What we now call addition, subtraction and division were elementary human activities without which life would have been impossible. The concepts of addition, subtraction and division were invented by the arithmeticians. The results obtained by the primitive man, though instinctual, were as accurate as those of the arithmetician.

Arithmetic, however, is not only a method for producing quantities, but also a method for measuring them. To be arithmetical, a definite relationship must be established between the product and the quantity from which it is produced. Without such relationship no science of numbers could exist. We find, however, that the unconscious mind is mostly satisfied with approximations and similarities, that it concentrates on symbolic and pictorial values, and that it uses numbers in a way which is totally undisciplined and irrational to the conscious mind.

It would drive a mathematician to distraction if he would have to play a constant "button, button, where is the button" game for the real values of his figures. How could a mathematician work out any problem if the numbers in it might have to be interpreted backwards and forwards, upwards and downwards (in case of fractions), or according to their shape, sound or associative content?

Let us take at random a number of three digits, say 529. For a mathematical operation, this value is constant, but for the unconscious mind it may only be a cover for varying latent values. The simplest of such value variation is the scrambling of the digits. Instead of 529, the dream mind may mean 592, 259, 925 or 952.* Further, in their turn, any of these scrambled numbers may be the product of two other numbers that really matter, or the whole number may result from the suppression of a decimal point.†


An instructive example of the exploitation of the decimal point came to my notice in a dream in which a young girl had a date at 7.30 P.M. The precise hour seemed to have no significance to her, but

* Such scrambling is not exclusive to the dream mind. We are compelled to do it consciously in studying German and say, instead of 59, 9 and 50.

† Decimals have been in general use for only a century. People in general do not know that decimals stand for fractions, hence in dreams we find the earlier ancient representation.

every element of the dream is important and sometimes those that appear insignificant hold the most revealing clue. I pressed her for various possible evaluations and queried whether the hour could possibly be a substitute for seven and a half years. She immediately recalled a vital sexual experience that took place at that age. Pursuing the explanation further, I asked for associations with 730. At first, the patient's mind was blank, but presently she agreed that 7.30 implies the suggestion of halving, and that the primary meaning of the word date is not romantic but historic. She discovered, to her amazement, that halving 730 results in 365, the days of the year, and that 730 thus may stand for two years, or if the value of the decimal point is drawn into additional consideration, it may indicate her dream age as between one and two, or at one and a half. As her behavior in the dream fitted that of a small infant to perfection, it seemed that this discovery revealed the latent meaning of 7.30 P.M.

To return to our first example of 529, we may now augment the hidden values by May 29th, five standing for the fifth month; or we could think of it as indicating 52 weeks and 9 days. Again, the number could be part of a telephone number, of a street address or the price of something, as \$5.29, etc. Each digit may have a significance apart from the whole sum. They may be code numbers to the alphabet or serve a symbolic purpose. As such, the first figure may conceal the fraction 0.5, meaning half, or dividing, fifty-fifty, splitting, neurosis or breaking away from a condition. The 2 may symbolize doubling, it may stand for emphasis on 5 or it may be a symbol of numerical sequence subtly hinting that the last figure 9 should be read upside down in which case the value of 529 would be 56.

Because the contemplation of all these possibilities gives a bewildering psychotic picture, I hasten to add that the dream mind is usually satisfied with one specific meaning and that the patient's associations should lead up to this meaning. The analyst could not possibly guess that 7 reminds a patient of an axe, the printed 4 of the nose, or that the reverse  suggests a chair or stool, which in its turn is taken by him for constipation. Nor is it easy to think of reductive or negative values. The number 70 may easily be taken for 3 score and 10, the biblical lifetime, but we could not think of it as standing for 69, suggesting a lovemaking position, unless some indication were hidden in the dream or given in the patient's association that

something has to be deducted from the figure. The negative value (latent number) arises by relating the manifest number of the dream to a higher unit.

Here is a good illustration of this type of numerical *tour de force*. A psychotic patient who was a farmer in his early years dreams that a boy and a girl had milked 91 cows and were driving them out of the barnyard. During the discussion of the dream, he hears a voice telling him "you must figure out how to use it as a symbol; 91 is 10 (by adding up the digits) and you matured at that age." Then the inner voice stopped and the patient added, "I could not get along with the kids; I was just about 10 when I was kicked out of school." It occurred to me that the number 10 could have been indicated in many other ways than units 9 and 1. The choice of this combination still mattered. It gives a high number. Was 10 the clue to it? Did it stand for 100, a very high unit and, in that relationship, did it hint at the difference of 9, which I would consider the hidden negative value of 91? Nine is the number of birth and the cow is a mother substitute in dreams because it gives milk. The dreamer was not a breast-fed baby and always had to wait for the bottle until the cows were milked. Driving the cows out of the barnyard thus may have indicated a separation from the mother. Indeed, the sequel of the dream indicated that I was on the right track and that this separation was to be interpreted as the cutting of the psychic umbilical cord between the patient and his mother. He used to have many floating dreams. That night he lost his buoyancy, was getting heavier and heavier, then from a big dive came down whang on his two feet, badly jarred up. He lost his ability to float and he woke up wondering; was I born feet first or was that only queried by my analyst? As soon as he related this to me, he heard the inner voice saying "you went feet first."

The negative value is not the only way by which a latent number can be discovered. The dreamer, who is conscious of 9 as the number of gestation, may hide a traumatic allusion between two approximating numbers, say 7 and 11 or 8.30 and 9.30. If any association points in the direction of 9, we may say that the manifest numbers are evocative of the latent 9 which is balanced between them.

We have now learned that in investigating the significance of units and fractions we have to go far beyond the mathematical range

of thought. Half may stand for half-way, one-fourth may stand for a quarter (25 cents) and for quarters, home, and $2\frac{1}{2}$ interpreted as two and a bit may indicate father, mother and child. The fraction may not be a fraction at all, the bar only belonging to the manifest content of the dream or having a symbolic significance, such as barring. Only the imagination of the patient can set limits to such exploitation of fractions or units. The strangest and craziest equations may arise as a result. Some dreamers split the 8 into two circles, others split it vertically and produce two threes. It follows that for this dreamer 8 is equivalent to 6, and 3 is equivalent to 4. When it comes to relating fractions to two different units, such equations become still more absurd. If one-fourth is related to 100 it equals 25; but if it is related to the clock dial it equals only 15. It would then appear that one-fourth may equally mean 15 and 25; or that 15 equals 25. In the same manner 50, as the half of a hundred, may equal 30 as half of the hour and 60, as the complete circle of the dial, equals 100, the symbol of hundred percent.

The number of units with which the unconscious mind may play so erratically is quite considerable. Five is a unit because it is the number of the hand. Ten is a higher unit because it contains all the digits and is the basic figure of the decimal system. Twenty was a unit for the Mayans and still is for the Eskimos because, by virtue of 10 fingers and 10 toes, it stands for the whole man. Twenty-four is a unit because it is the number of the hours of the day; 28 because it is the lunar cycle which governs menstruation; 30 because it is the average number of days in a month; 40 because "life begins at 40" or because it is the weeks of gestation or because of religious association. The Ark floated for 40 days and nights over the waters of the Flood; Moses stayed in Midian for 40 years before his mission began; the Host wandered for 40 years in the desert; Moses and the elect stayed for 40 days and 40 nights on the Holy Mountain receiving the Commandments of God; * 52 because it is the number of the weeks in a year; 40 because it is the number of the hour; 100 because it stands for hundred percent; 360 because it is the number of degrees

* The generative value of 40 is evident in the Arab form of swearing: son of 40 dogs. Perhaps it is also concealed in symbolic form behind the fairy tale of Ali Baba and the forty thieves whose mysterious retreat in a cave could well be equated with the womb.

in a circle; 365 because it is the number of days in a year; 1,000 because it is a lot or because it was the year in which the end of the world and the consummation of all things was expected; a million or billion because either is a vast whole or equivalent to infinity. ("I told you a million times.")

Some of these units can only be discovered by men of special education. It requires geometrical thinking to realize the significance of 90, 180 and 360 as pertaining to the circle; astronomical education is needed to appreciate $23\frac{1}{2}$ as the angle of the earth's axis on the plane of the ecliptic; it may take a knowledge of physics to realize that 186 is the root number of the speed of light. Given such education and interest, the number of units symbolizing integration increases by leaps and bounds.

To give some examples: 11 would not be thought of as a unit; yet it has some such significance because it consists of two ones and because it is the first number to come after 10 that rules over the established system of numbers. To the imagination of an anthropologist, 11 was the royal number. He dreamed that the alphabet was built up from eevens; A was 11, B was 22, etc. To a boy in puberty it suggested a pair of extended legs.

The number 12 would meet with universal acceptance as a unit. It stands for a dozen and the highest number on the dial of the clock. As such it speaks of the sun at meridian or a high point in life. It easily associates with the twelve signs of the Zodiac, the 12 labors of Hercules, the 12 months of the year, the 12 tribes of Israel, the 12 Apostles, midday, midnight, the middle of life and the twelfth hour or last call. It is a number of completion. As it is also the number of pennies in a shilling and the number of inches in a foot, it inveigles us into the complications of the British monetary, metric and weight system, giving a series of units as 12 ounces (one pound), 14 pounds (one stone), 20 shillings (one pound), 21 shillings (one guinea), 36 inches (one yard), etc.

The number 13 seems very far removed from unitary evaluation, yet in the lunar year it occupies the same place as 12 in the solar year. The lunar year consists of 13×28 days (364), the practical significance of which is that there are 13 menstrual periods in a woman's life during a year. In the so-called baker's dozen we have another equation between 12 and 13.

To musicians and photographers, with suitable education, 16 is an important unit because sounds that come faster than 16 to the second merge and become a musical note, and pictures that come faster than 16 to a second become motion pictures.

To the mystic, 26 is of the utmost importance because it is the numerical value of the name of Jehovah.

To chess players, 64 is important because it is the number of the squares on the chessboard. To the ancients it was the number of the true mosaic pavement and the divine number of the Magi because it was the sum of 28 and 36 and expressed the Sun and the Moon. The number 36 was sacred to the sun because the ancient computation of the solar year was 10×36 (360) days. They found it also of mystic significance that the sum of numbers from 1 to 7 added up to 28, while those from 1 to 8 added up to 36. The number 64 itself was derived from 4 to the third power and 4 was square and square meant integration, wholeness. Said Philo Judeaus, "Four is the most ancient of all square numbers, it is found to exist in right angles as the figure of square in geometry shows, and four is the first number which is square, being equal in all sides, the measure of justice and equality."

A pair of numbers may express union or conflict. Thus 67 may stand for being at sixes and sevens, while 69 may refer to conflict or fulfillment in sexual terms.

Phonetic equations may disturb the relationship of a pair of numbers. Fifty and fifteen may change places in dreams.

On a geometrical basis there is no reason why a fraction should not assume the significance of a unit. Take the famous Pi; numerically it is 3.141659, yet it is a unit because if we multiply it with the diameter of a circle, the result is the circumference of the circle. For short, Pi is 3.14 or squared 9.86. (In Helen McCloy's "The Goblin Market," a spy story, it is used for a cypher message: the drawing of a slice of a pie appears within a square as a mnemonic device to indicate the maximum speed of an enemy ship as 9.86 knots per hour. In the mind of a quabalist 22 will stand out as the number of letters in the Hebrew alphabet. In the mind of an American patriot 48 will rank high as the number of states composing the United States. Few but physicists would appreciate 92: the number of the known chemical elements existing in the universe. It will take a student of Aztec and

Mayan chronology to argue for 260 (13×20) as the sacred number of the Tonalamatl, the Book of Fate.

It follows that the exploitation of numerical significances is not only directly individual but also inseparable from the cultural background of the dreamer. Keeping this background in mind, a few questions may direct the dreamer on the right association track along which meaningless and colorless numbers may yield up as weighty secrets as any other dream material.

As a general principle it may be safely stated that just as every orifice of the body may be equated for the purpose of the dream with another, so any number may stand for any other number or numerical or pictorial idea to which it is linked by the dreamer's own associations. These ideas include bodily representations. The phallic value of 1 is obvious. We have mentioned 3 as reference to the breasts (if viewed horizontally), the cursive 4 as a symbol for the buttocks (if viewed upside down, suggesting a stool) and may add others. For German-speaking people, 8 stands for the buttocks for linguistic reasons (Achtenbittel), but the number may convey the same suggestion to English-speaking people if viewed horizontally. Further, the two circles may be exploited for an anal-genital or anal-oral or genital-oral representation by women, in addition to a vague allusion to the two breasts or to a pair of eyes. It is only the dreamer's fantasy that can set limits to the utility of numbers for the expression of unconscious meanings. A striking illustration of the mental mechanism is shown, in reverse gear, by Dr. Wolberg's * patient to whom, in hypnotic state, was suggested to dream about 65398801. Upon awakening he laughed, remarking that he had had a ridiculous dream:

"There was an old fellow smoking a pipe, a long, old-fashioned one. It had a large porcelain bowl, German style. On it was a painted star. This was on the bowl. He said that meant astronomy. He said that is easy to study. He kind of banged the pipe and broke it in half. Then he turned it up and it turned into a golf club. He said this is an example or what you can do. He said that is astronomy, which stretches into eternity in this direction and stretches into eternity in the opposite direction. He made the sign of infinity vertically, not

horizontally as one usually does. Then he said, 'after all the whole thing is nothing. There is nothing except one thing, which is unity.'

The patient had no waking associations but under further hypnosis he revealed "that the pipe in the dream was shaped like a figure 6," and that the star on the pipe had five points and therefore represented the numeral 5. Breaking the pipe in half split the number 6 into 3s, one of which was discarded. The golf club was shaped like the figure 9. The sign of infinity made vertically gave the figure 8. (There were two infinity signs, symbolizing the extension of infinity in opposite directions.) "The whole thing is nothing" signified zero, and "there is nothing except one thing, which is unity" signified the numeral 1. The entire dream represented to him the number 65398801."

4.

UNCONSCIOUS COUNTING

MAN made God in his own image and he did a good job of it. God as a venerable old man with a white beard walking in the garden in the cool of the morning is a picture which leaves a vivid impression on both the conscious and unconscious mind. It is easy to believe in a God who differs from man only by his complete power over nature. It is impossible to visualize God as a principle, something abstract, yet the cause of a concrete universe and ourselves. The more primitive the concept of God, the wider the belief in God. Atheism is a modern phenomenon. The Son of God had to appear in human shape or the belief in the Father would have died out with the coming of the scientific age.

Of all the anthropomorphic concepts of God, none is so stupendous as that of Brahma of Hindu cosmogony. The universe came into being with an intake of Brahma's breath and endures as long (a duration of trillions of years in our time) as the intake lasts. When it changes into an exhalation, the immensity of another Kaliyuga begins, and these rhythmic creations and destructions of the universe go on in endless succession.

The outstanding feature of this grandiose concept is that the universe is built on rhythm. It permits us further the illusion that the macrocosmos is duplicated in the microcosmos of the human body, itself a universe of billions of cells, molecular and atomic systems with as vast intercellular and intra-atomic spaces inbetween as exist in the Milky Way. To the unaccountable hosts of microorganisms within us, our body is a gigantic universe. In us they live and have their being as if we were their God.

Rhythm is dependent on time. We cannot become conscious of the beats of music unless the time interval between them is short, regular and repetitive. If the interval is prolonged, we feel the duration and not the beat; the beat becomes a periodic event with the sensation of rhythm lost. The earth revolves rhythmically around the sun but we get no musical effect from its yearly revolutions because the interval between them is too long. We cannot apprehend the return of the seasons as the rhythmic beat of the spheres because we pack too much experience into the duration, which matters more than its alteration. The rhythm of our solar system thus escapes us but it leaves its impress in a faculty of sensing duration, traces of which manifest themselves in every form of life. The seed sprouts from the soil in Spring, hibernating animals wake up at the right time and migratory birds know in the land of heat when the season changes in the North. We may argue that conditions of the soil affect the seed and that the hibernating animals feel the milder of the air, but birds in the South cannot be affected by such changing conditions in the North. We know it because sometimes they return too soon if the winter is prolonged but in time with the calendar. Their journey is prompted by a sense of rhythmic duration and not by distant atmospheric effects.

The sense of duration appears to be operative in embryonic development. The chick cuts its way out of the egg after a fixed length of time, the human child leaves the sheltering womb after nine months. I find that those who are prematurely born seem to miss the lost prenatal sleep and appear to need longer hours in bed throughout life as if to make up for the shorter stay in the womb. Similarly, those who are carried beyond term, appear to be able to do with less sleep in later life as if they relied on a reserve, which is purely illusory.

Evidence of this sense of duration might be found in the unconscious appreciation of metric poetry and rhythmic measures of music. Coleridge's "Kubla Kahn" and Tartini's "The Devil's Sonata" were composed in the state of sleep. When unconsciously we keep time with music by following the beats with our feet or when we watch the religious dances of primitive peoples, we witness the same manifestation.

This sense of duration is not dependent on conscious processes. It

is a primitive form of time sense, in which no complex intellectual operation is involved. The universe itself presents us with the most complicated mathematical problems in a state of complete solution and operation. The human mind is as capable of intuitive perceptions of mathematical truth as of any other truth. We have evidence of such intuitive function in the case of mathematical prodigies, children who have no idea of the operation to be performed on paper, yet instantaneously find the answer to the problem posed.* This instinct of perceiving mathematical truth is not even exclusive to the human mind. The Elberfeld horses in Germany † were the psychological sensation at the beginning of this century. They could extract square and cube roots and gave the result by a system of stamping with their hoofs. They were not mind readers as those who posed the problem often did not know the result and had to work it out on paper afterwards for verification. It does not follow that an infant prodigy or a calculating horse is to be credited with unusual intellect because of such feats. A counting machine can perform the same feats in a minimum of time and with greater reliability. Mathematical prodigies, whether human or animal, function like a counting machine on which buttons are pressed, levers are raised and bars fall into the right slots according to a pattern worked out in the inventor's brain. The correct result is not due to the machine but to the inventor's genius. The power that created the universe has foreseen every mathematical combination. The universe is a huge counting machine. The answer is within the mechanism for whoever can touch the right key. He who stumbles onto it is a mathematical prodigy. Curiously, child prodigies often lose the gift after learning the actual operations—an unquestionable sign that the feat is not intellectual. Says Groddeck: ‡

“Perhaps it will be made clear at no distant date that the higher mathematics have nothing to do with the brain but are the tool and the achievement of IT. We know from embryology that long before the brain is formed the most complicated mathematical problems are solved by the fertilized

* Jacques Inaudi, whose death at 83 was reported in the *New York Times*, November 28, 1950, did not learn to read and write until 30, but he could count prodigiously at 5, and in 1901 in New York he won a speed test against 27 calculating machines.

ovi, while mineralogy reveals in the formation of crystals that there is mathematic action even in inorganic life. We belittle mathematics when we limit it to the domain of rational thought. See how accurately a dog can gauge the speed of a motor car before he crosses the street."

Groddeck's "It" is an inclusive term for the conscious and unconscious mind which he invests with almost godlike powers. His observation about embryology and the building of the human body is pertinent. Both scientifically and artistically it is a feat the accomplishment of which is as independent of the brain as the development of the brain is a belated part of the very process. For a satisfactory contemplation of this mystery we have to fall back on a design in the universe in which all mathematical mysteries ultimately reside. Men, animals, vegetables and minerals owe their being to that pattern. The dog knows no mathematics but it can grasp all the factors involved in crossing the street. It displays an unconscious awareness of which we find plenty of evidence in everyday life.*

"I believe in all seriousness," says Ferenczi, "that the sense for mathematics and logic depends upon the presence or absence of the capacity for perceiving this reckoning and thinking activity, though it is also performed unconsciously by those who do not seem to possess the mathematical or logical faculty in the slightest degree."

The sense of duration is capable of specific and rather complex application. Many people can wake themselves at the precise hour they wish to get up. They may be dreaming and suddenly the dream is cut off as if by a knife because they are sharp on time. Here is a specific relationship of the time sense with the clock which presents a very baffling problem. Is the calculation made by a hyperesthetic hearing and counting of the ticks of a watch or clock in the room while consciousness is in abeyance? Or is the calculation based on a rhythmic estimate of the heart-beats in relationship to time? None of these ideas can be seriously entertained. The heart-beats slow down on falling to sleep and may rise to a wild tattoo in case of a nightmare. It would not be possible to gauge time correctly with so many variables. As to the watch or clock, there may not be any in the room of the sleeper, yet this will not stop him from awakening on time if

* Is the sow aware of having one piglet over the number of her teats when she destroys the odd one? We need not think so. The squeals of the hungry piglet might be a sufficient determinant.

he is so trained. It is also odd that this reckoning ability will adjust itself to a change in necessities. As a youngster I used to be able to wake myself right on the dot. Now that I can please myself with the hour of getting up, I notice a latitude of about half an hour. I usually hear my house telephone ring, only to wake up and find that it made no sound. My house telephone has a muffled bell, so the awakening is gentle. Before that I used to hear the doorbell, with no one ever at the door when I opened it. Then I moved to a hotel where there was only a knocker on the door. From then on the knocker was sounded in my dream until, for some mysterious reason, I gave up the knocker in favor of the house telephone. I never wake up myself by a ring on my private telephone. The reason is obvious. The bell of my private telephone is shrill. I would give myself a shock.

Some people can solve a mathematical problem in their dream which defied them in the waking state. Others work out moves on the chessboard which prove to be thrilling. And we know that under the effect of posthypnotic suggestion a hypnotized subject may do something he was ordered to do after the lapse of so many thousands of seconds. Unconsciously he will translate these seconds into minutes and relate it to the clock. Here would be an illustration of unconscious counting, perhaps at its clearest; but the weakness of such demonstrations is that the hypnotic sleep seldom bars conscious recollection and the operation is performed in a combined conscious and unconscious state.

We may do wonders by unconscious counting, but we cannot rely on it for the purposes of practical life. While the unconscious mind possesses all the knowledge which the conscious mind accumulates, it does not necessarily use it because its interests are not the same. Conscious counting is an intellectual operation which we learn slowly and painfully. Its elementary pattern is the human body. We have adopted the decimal system because we have ten fingers on which to check quantity. The discovery of ten toes has increased the arithmetical range of primitive man. The Eskimos of today have the same word for twenty and man. Two men means forty, three men means sixty, and seventy-nine is four men less one. Their word for five means an arm, and ten means uppers, two arms. Some Paraguayan aborigines count in a similar manner. In the ancient Mayan language twenty and man is also expressed by one and the same

word. Traces of this counting might be found in the frequent use of "score" in the Bible. The word digit comes from the Latin *digitus*, which means finger. The Roman numbers, still in use today, illustrate the evolution of counting by the use of the fingers. For a more ancient example we may go back to Egyptian figures from 3500 B.C. which strongly suggest the shape of fingers.

The progress of Man from counting with primitive units to higher mathematics is enormous. In flashes from the unconscious mind we may get a brief glimpse of some mathematical aspects of the universe without higher education. However, such fragmentary views could never permit the formulation of a complete picture of the universe, such as modern science, by the help of advanced mathematics, succeeds in presenting.

5.

ANNIVERSARIES OF BIRTH

DURATION is dependent on periodic changes, and periodic changes imply returning dates. As the year is the principal unit in the measuring of life, anniversaries have become the outstanding symbol of periodicity. If time stood still, we would be living in an Eternal Now, but nobody knows what an Eternal Now would be like. Without duration and anniversaries we cannot conceive of living. Life means change and growth, renewal and decay. An Eternal Now would have no room for any such manifestations. But as long as we have anniversaries, we have a means of marking off duration and taking stock of our progress or relapse. Being the outposts of duration, anniversaries have considerable psychological importance. Duration cannot be sensed without sensing anniversaries.

The most important anniversary in human life is the day of birth. We are because we were born. The event was momentous. We celebrate it throughout our lives independently of our welfare in any particular year. The practical reasons for such celebrations are few and far between. The father or mother who was overjoyed at our arrival into this world may be gone, or we may have disappointed them in their expectations. The joy of being remembered by others may be marred by the consciousness that the birthdays of others usually cost us much more than the benefit we derive from our own. Yet we like to have people remember this anniversary because we feel an inner need to celebrate a victory. We had won this victory in overcoming the ordeal of passing from the prenatal into the postnatal life. We need the assurance that we had won because the memory of the

trauma of birth lives in our unconscious mind and creates a condition of dynamic pressure. It is this dynamic pressure which may be responsible for the activation of the instinctual sense of duration telling us that the day of our birth is at hand, even though we do not consciously wish to remember it.

The message about the anniversary may not come through clearly if the trauma of our birth was too heavy. It may only manifest in an unaccountable depression and lack of sleep as the date is approaching closer and closer. The periodic character of this depression may be known and sometimes it is vaguely connected with the longing for the parental home, but it is very seldom tied up in consciousness with birthdays because we have successfully repressed the dread which approaching and actual birth had once inflicted on our psychophysical organism. It emerges clearer in the morning depression of pregnant women as it is easier to make the association with approaching delivery, and the connection between that and the would-be mother's own birth passes unrecognized.*

The next case concerns a girl who never wanted to remember her birthdays. She used to suffer from mysterious palpitations, distress and prostration, and from a sudden smell of blood in her nose. She could not account for the physical symptoms but had a rational explanation about forgetting birthdays. At her home it was not a habit to celebrate them and she did not like to be reminded of the passing of the years.

Just before coming to her analytic hour, she had an attack of prostration over the dinner table in the restaurant. She was reading a letter from her mother when the attack occurred, and it came to her mind that something in the letter must be responsible for it. She discovered that she had to stop reading the letter just at the point where her mother complained about a bad tenant, a drunkard, who insulted the other tenants and whom she had to evict. It was on reading the word "evict" that the blood sensation in her nose began to rise. The query came to her: does "evict" refer to being evicted from the mother's body; to birth? Was the smell of blood in her nose due to an olfactory memory of her mother's hemorrhage during her delivery?

This patient had considerable psychoanalytical education acquired

in her capacity as assistant to another analyst, now dead. Startling as her query was, it was not as unusual as it would have been without her specific background. As she was lying on the couch I handed her my account of a similar case to read. During the reading she suffered from a continued *globus hystericus* in the throat, felt vaguely distressed, and very tired.

A week later it was her birthday. As usual, she succeeded in forgetting it, and this is what happened:

“About 6 o'clock in the evening, as I was coming home, I passed over the iron network on the pavement that ventilates the subway track underneath. I felt the hot air coming up and heard a train rushing by. At that minute I got the smell of blood in my nose again. Quickly I took stock of what was going on and said to myself, It must be the subway. There is the tunnel, a train rushing through and opening on top; it is a picture of the birth situation. Then, as I walked along, I remembered, that I had been writing a letter to my mother in the office and, for the first time that I could recall, I had forgotten to date it. Why did I do that? What is the date today anyhow? In a flash, I realized that it was my birthday and that I had forgotten to date the letter to protect myself from thinking of my birthday. Perhaps my aversion to remembering birthdays is not due to the reasons I consciously advance, but to the deeply repressed memory of my birth experience?”

This patient also suffered from a compulsion of being late in her office and to her appointments. She had to be at least twenty minutes overdue. If she left home early enough to be on time, she invariably found some reason for going back to look at something until she was late again. In discussing the compulsion, the curious bit of information came forth that she was either two weeks or twenty days overcarried by her mother. She did not know whether this was a fact, but her mother told her so. As long as the idea had been placed in her mind, she had a chance to objectify in her regular twenty minutes delays her complaint against birth. It seems possible that she used the delay to protest against her birth, trying to avert it or postpone it as she may have succeeded in doing at the end of her mother's normal term of gestation.

This protest sometimes associates with the dread of certain hours during the day or night or on a particular day of the week. Some people wake up at night regularly at the same hour with a parched palate, bathed in perspiration and in the grip of panic. Others have unaccountable headaches or eye pains at regular intervals. On investigation I have often found this symptomatic behavior tied up with the uncanny appreciation of birth dates by the unconscious mind. The witching hour, in many instances, appeared to be 2 o'clock in the morning. This may not have any more significance than that the majority of my patients happened to have been born around that hour. Nevertheless I could not quite rid myself of the idea that another, independent numerical symbolism may be behind this. Two o'clock may stand for becoming two, the child and the world, a separation from the maternal body, the beginning of the journey into this life, hence it might be symbolic of the hour of birth regardless of the actual time of delivery.

The fear of going to bed or the inability to get up in the morning may also be due to a mental confusion over birth, the bed assuming the significance of the womb. With each new day we are born again and some people suffer from a prolonged state of bewilderment after awakening. They are as lost as they were on their first arrival into this mysterious and highly intriguing world.

Another girl not only suffered from black clouds of depression as her birthday was approaching but used to have an unusually heavy, long and painful menstrual flow. In this case the birth pressure manifested itself in a romantic but obsessive outlet.

"I always wanted to go to Rio de Janeiro. The place fascinated me and the thought of going there was a kind of obsession. I had no idea why. I knew nobody there and I could not think of any reason why it should mean so much to me, until I discovered that Janeiro means January and that the complete translation of the name of the place is River of January, so called because the river was discovered in January. January happens to be the month of my birth and my middle name is JANNETTE. From the moment I made this connection, the obsession disappeared."

This case is an excellent illustration how the tendency to fall in with periodicities may generate a form of compulsion. The compul-

sion vanishes once the nature of the periodicity is discovered without necessarily resolving the basic pressure behind it.

The case of a dipsomaniac is particularly interesting because it brings up the problem of how old is a child at the time of birth? The problem arose spontaneously in the patient's associations with a long dream during his 118th session just after he succeeded in getting rid of something very unpleasant: an abnormal sweating and smelling of his feet during the winter season. This was the dream:

"I was here with you and you said, 'Come, have a drink.' It was a glass of whiskey and I was just about to drink it when I thought, What were we talking about? I see the point is that I am not supposed to drink it, just sniff at it. I put it down, and you said, 'Oh no, I don't mean it that way, go ahead and drink it.' I said, 'Thanks, good luck,' and drank it.

"Three nights later I dreamed that I was again in your consultation room. You were smiling, and I seem to have gone to sleep during analysis. Then you bring forth a stick and go over my shoes, rubbing them. It makes them appear as if they had frost on them. You are giving them a Christmas appearance. Then I am in the street with a girl who was your patient and she asks me, 'Have you an appointment tomorrow for 1 o'clock?' I say, 'Yes.' 'That's too bad, you will miss this beautiful show in Woolworth's window. Just then we pass Woolworth's and I see something like your electric clock and it shows 1 o'clock. The machinery in it automatically plays the *Star Spangled Banner*. She then says, 'Oh well, even though you have to go to Dr. Fodor and you will miss it, here it is.'

"Then I go on walking and wonder what you do when a patient goes to sleep on you. Maybe that is just what the analyst needs. He does something occult and gets a chance to cure him. The whole point of analysis is to make you go to sleep, so he can do the work.

"Then I am on a streetcar which stalls. I get to a place where there is a big dining room. Mrs. D is there and a child. We are going to eat. Children have a special room and a very small child in the next room has his birthday. We all sing, 'Happy birthday to you.' Then everything goes wrong with the table and the coffee pot slides off. I ask Mrs. D to help me hold the table. She does not help, the table col-

lapses and the coffee spills. I tell her it is her fault; she would not help me.

"Then I decide to go to my office, and get out. The subway is elevated, which is strange. The tracks seem to sway and tilt. Then as we go underground, somebody stops the motorman and says, 'I wish you had not come down here, but as long as you are here, go ahead.' The feeling is that danger is impending, something is going to happen at any moment. Then I realize that this whole thing is a swindle. I am dreaming it. I am still in your office asleep. You analyzed all my dreams, except the one about the glass of whiskey.

"Next day I speak to you on the telephone. Immediately you know who I am and say, 'Alright, come on down.' I wonder how you know my voice. I wonder too, if it was you, as it did not sound like your voice but like the voice of my Jersey bookie. So I say, 'Wait a minute, I am not going to spend an extra nickel to call you.' I give you two bets, one on Syrian Boy, and one on another horse, whose name I now forget. Both horses have already won. I know it, yet I want you to take the bets. I want to swindle you."

For our present purpose, it is not necessary to go into a full interpretation of these dreams. The first remarkable feature that should be touched upon is the continuity of unexplained dreams. Three nights separated the first dream of whiskey drinking from the second set. No dreams were remembered from in between, yet the patient picked up the thread of his dreams where they were left three days before. Lest the analyst should forget, he calls specific attention to the first dream and wants me to explain it. The inference must be that the first dream contains more than a fulfillment of a wish. It is not enough to say that he wants my permission to drink. At the end of the dream, he makes a clear confession of his intention to swindle me. I knew already what the swindle was about. He was using the analytic situation as a license for drinking. He could answer all criticism by saying, I am doing my best, I am trying to get cured, I am under psychoanalysis for this purpose. His lack of cooperation is also clearly revealed when he falls asleep in the dream on the analytic couch. He wants to take it easy, he wants me to do the work and expects me to cure him by some occult miracle without his help. Nevertheless, he succeeds in making some important revelations.

The first statement he made before narrating his dream contains the clue to them:

"For the last couple of days the foot complex has been cleared up. Yesterday I still had the jitters and my vomiting was terrible, but today I feel that I regained my grip on the alcoholic situation."

The latter statement was perhaps a little optimistic but it links up the problem of the sweating feet with dipsomania. The first allusion to this connection is in the statement that he was only supposed to sniff at the glass of whiskey which I offered him. Sniffing is smelling. The polish stick which I later use for a quick shine is the same he had at home. The Christmas frost hints at two things; the cooling off of his feet, thereby eliminating the sweat which made them smell, and a rebirth celebration; for Christmas festivities commemorate the coming of the Redeemer. The appointment at 1 o'clock gives the next clue:

"I begin my office hours at 1 o'clock. . . . One is a unity symbol. . . . Do you remember the dizzy spells I used to get when I was buying birthday cards at Woolworth?"

I did remember. It was a remarkable neurotic symptom. It suggested now that 1 o'clock refers to birth. The clock is in the show window and windows are often invested with anatomic significance in dreams. The question was how 1 o'clock can relate to birth?

"The Chinese say you are 1 year old when born. The first birthday is birth itself."

Why should the clock play the *Star Spangled Banner*?

"Very simple. . . . say, can you see by the dawn's early light . . . ' Early light is birth. . . . By the way, I had a pair of beautiful shoes on when I was walking with that girl."

Here is a supplement to the dream, clearly associating the shoes with birth. In the past, this patient had shown a curious resistance to accepting the shoe as a bisexual symbol. He could see the phallic significance of the shoe because of its pointed toe, but he could not accept the hollow inside as a symbol for the vagina. The question now arose, Did his foot represent himself as a child and was the excessive sweat of his foot due to a conversion of the trauma of his birth? If so, what relationship could the whiskey have with it?

"Whiskey is stink from the mouth. I am always frightened that my

patients would smell it on me. The whole thing adds up to a **FEETAL** situation."

This reminded me of another joke which I heard from the same patient. A Negro had his foot examined and complained that it hurt. The medical student stated with a serious air that the trouble was due to his "fecal" circulation.

That even a joke is a valuable association during the analytic hour appears clearly when the dream next turns to a birthday celebration. Mrs. D was an outstanding mother authority in the patient's life. The stalling of the car, the collapse of the table, the spilling of the coffee, and the swaying and tilting elevated tracks are so many birth references. The spilling of the coffee suggests the breaking of the waters of birth, the danger in the subway alludes to the damage which the contracting vaginal walls threatened to inflict on him. When the subway is made into an elevated and yet it is underground, he is trying to bring to light the connection between birth, shoes, whiskey and gambling—another of his wasteful addictions.

"I was introduced to that bookie by my shoe repairman yesterday. There is the foot situation." Indeed, there it is, but he won't stand for any interference on my part with his gambling. He almost says, Damn me if I am going to spend a nickel on that. Was his passion for horse racing also an escape from the trauma of birth? He said that Syrian Boy was the Hindu Super Special and its handicap was called the Hindu Master in the Master Clocker. He would have loved me to cure him by a Hindu trick, by magic. The horses had already come in. If they refer to his two feet, this is understandable. They stopped sweating. Something has been accomplished, even though he had been trying to throw dust into my eye.

The statement that the child is one year old at birth deserves further consideration. It may hold good for all those who know of the Chinese view, but it does not exactly correspond to the truth. The child is 9 months old at birth if we begin counting its age from conception. It might be important to hold this in mind because it opens up the possibility for the use of any multiplication of 9 for second, third, etc. birthdays.

Complicated dreams are not necessary to reveal the connection between birth and anniversaries. Sometimes a simple statement is just as revealing. Here is one from a lawyer patient:

"I often think of sevens, of cycles of sevens. I like to count my life backward in sevens. I was born on June 28th, 1907. June 28th was the date on which Archduke Franz Ferdinand of Austria was murdered and the first world war started. I often thought how much happened on that day."

Here is murder and war associated with birth and cycles of sevens because of the year of birth. Seven is a number of completion because of biblical associations with creation. In the creation of a human being for postnatal life, birth is the final act. The date of the year thus has made seven the number of birth for this patient.

Some dreams are so general in character that their meaning can be understood without asking the dreamer for associations. With numbers, interpretation in the patient's absence is an impossibility. In the following instance, however, the associations furnished by a mother helped to unravel the meaning of the son's dream.

The son dreamed that he came home drunk and had nothing on but his underwear. He felt ashamed and took great care that no one should see him. He knew that he could not avoid the elevator man, but he succeeded in avoiding others. The elevator man gave him a package and said there were keys in it. When he opened the package, he found a beautiful, but most peculiar, silver knife in it. Looking at it straight it was a small knife, but from the side it was immense and had all sorts of things in it: corkscrews, scissors, etc. The price of the knife was 175 dollars. He wondered who could have sent it.

On general principles, it is not difficult to guess who was the sender of the knife. The dreamer covers up the desire to exhibit himself by being drunk and partially clothed. The elevator taking him up to his home indicates growth from childhood to adulthood and the knife which was small from straight view but immense from sideways stands for the fulfillment of that curious ambition which little boys express by saying "When I grow up I shall have father's sword. The keys mean clues, silver means evaluation, and "all sorts of things in it" suggests the diversity of pleasures for which the knife, in phallic significance, can be utilized. Why should it have cost 175 dollars? The dreamer's mother was able to shed light on this.

"It's George's birthday today," she said, "he is 25."

If 25 is multiplied by 7 we get 175. If the importance of 7 in con-

nection with the dream could be traced we would be near solving the meaning of 175.

"Why yes," said the mother, "today is the 7th. He was born on the 7th."

The mathematical operation of multiplication is frequently used by the unconscious mind to exaggerate the meaning of something. Is it possible that the dreamer had been specially looking forward to his 25th birthday as a symbol of manhood, after the attainment of which he is equal to anybody, even to his own father?

"Yes," the mother answered. "He was very impatient to reach 25 all these years. But I just remember, he is not 25 today; he is 26."

Here was a very curious slip of memory without which the meaning of 175 would have been difficult to unravel. Such slips are recognized in psychoanalysis as intentional on the part of the unconscious mind. The error, instead of demolishing the interpretation, gives it an additional content. Was the mother, by any chance, disappointed in her son's achievements during the past year? She was, and so was the son. In that case the wish element is plainly discernible both behind the slip of memory and the dream. The son wished that he had made better use of his manhood during the year that had gone by and the mother had the same wishful thought.

Dream interpretation, in the absence of the dreamer, is an unorthodox and doubtful procedure. It happens, however, that I knew the boy. He wanted to get married but could not, as he failed to advance in his position. Before his 26th birthday it was natural that his thoughts should turn back to the momentous birthday of 25 from which he expected so much and which was still full of bountiful consolation.

The death of someone else close to us, whether loved or hated, is likely to cast a shadow over our lives at each approaching anniversary. The death of a mother is most likely to have such an effect. Fundamentally, all such violent separations go back to our own birth when we ourselves experienced the loss of a previous life at a considerable emotional cost. A particularly instructive example was furnished by a patient who, quite suddenly, became the victim of acute pains. When she arrived at her analytic session, she said she must have either lumbago or had dislocated her spine. Even the top of her

head ached. She remembered, however, no muscular wrench, no sudden movement that could account for the condition. She refused to consider that psychic factors might cause such burning pains.

I asked her to describe what she did yesterday after her session. She went to see a film "A Woman's Face." The woman's face was horribly burned on one side at the age of 3 when her drunken father set the house on fire. Because no one liked to look at her or wanted her, she turned to crime and became a blackmailer. Finally, a doctor performs a series of plastic operations and renders her face beautiful. The woman is still evil but the conflict with society is now removed and the good in her slowly rises.

It struck me that the patient may have responded to the woman with the scarred face as if she had been herself. She was scarred by neurosis, believed that nobody wanted her, and was now treated by a doctor (analyst) to make herself beautiful. I asked for the name of the girl in the story. At first she was unable to recall it. Then it came back. It was Anna. I asked her if she had any burning experience in childhood.

"Don't put it into my mind," she answered very abruptly and defensively. When she was 8 years old, their house caught on fire from sawdust around the drain pipe which a plumber's torch set smouldering. She remembered being carried out of the house covered, but her outstanding recollection was not the fear of the fire or the excitement caused by it, but the humiliation suffered when her boy cousin had to button up her panties. At another time, the curtain was blown into the gas light at which her mother was curling her hair. The fire was put out by her father and she did not witness it. Her mother, however, was strongly associated with the first fire experience, as she sniffed fire during the whole day before the back of the house actually burst into flames. Her mother's name was Hannah, a phonetic equivalent to Anna, the name of the girl in the film.

She had trouble with her spine at the age of 12, and wore a plaster corset for a year. It was the cause of a good deal of humiliation as her playmates called her elephant and tried to trip her to see what would happen when she fell. She recalled that at the age of 4 or 5 she used to walk with toes turned inward, whereupon her mother produced ankle supports which were very stiff and hurt her by turning her toes outwards. She wore them patiently because she was

promised a big wax doll as a reward. She got the doll, but it was too good to play with and was placed in a cupboard for the winter. The cupboard was hot and by the Spring the doll's face was found melted. She was awfully unhappy. Instead of compensation, she received scolding for being silly. She had earned the doll by suffering and now the reward for her suffering was denied and she never forgot this incident through life. Then she recalled something which she was told. As a small child she loved to go barefoot and her mother placed her on hot stones and burnt her soles to break the habit.

Suddenly she remembered that today was her mother's birthday. She had sent her a telegram to the effect: "May this bright cloudless day bring you peace and health. Congratulations and lovely thoughts from all of us." I asked her why didn't she wish her a long life. She said, "She lived long enough." Here is a plain confession of death wishes against her mother because of the injuries suffered at her hand. It seems now as if her spinal pains had stood for all the suffering that her mother inflicted on her and for all the punishment which her moral self meted out to her because of her death wishes against her mother. Because of this double turmoil, she was unable to stand on her own feet. When things did not go well in life, her feet always began to hurt.

It seems now obvious that the mother's birth anniversary caused a powerful upheaval in her unconscious mind and memories of pain and remorse combined resulted in the wretched state of health in which she found herself. But this is not the full story. Hidden deeper there was another resentment which in her present associations did not emerge. She used to have dreams depicting her own birth in terms of fire. It is on the basis of these deeper organismic memories that she was able to identify herself with Anna and tie up this identification with Hannah, her mother. Here is the first dream in which fire represented the burning sensation caused by the compression of her body in the uterine canal in the course of birth:

"I was in the movie, high up in the third balcony, in a box with Jill Stillman. I was so tired that I closed my eyes and nearly fell asleep when someone came and instructed her to leave. I sensed the house was on fire. She called to me and down many flights I ran after her. It was difficult to get out into the street as I was not fa-

miliar with the building. The street was strange too. I found myself rolling along in a chair that looked like a piano stool but with a back to it. I had the feeling, however, that I was going towards the fire.

"After a while I came to a tumble-down house where I found an old man with a child about 3 and a colored man servant. I thought I was somewhere in the West. To my surprise, the place was called Rockport, Maine. Things became confused at this point, but I remember seeing my brother Jerry. He came to buy an organ which he wanted to install in his house."

The birth symbolism is not aparent. It emerged gradually from the patient's associations.

Of Rockport, Maine, she knew nothing. She was not even certain of the existence of such a place.

"I was born in the Middle West," she said. "I dislike the place of my birth. If we (myself and my sister) go West to see our mother and cross the borders of Ohio, we get a depression."

Rockport can be appreciated as a haven of rocks, a rocky port.⁷ The word rock has an ambivalent meaning. It may spell security for a child by rocking, and it may also indicate a rocky journey. The patient, as we had seen, certainly had a rocky journey through life in which the main (Maine?) factor was her relationship to a mother so neurotic and unbalanced that in later life she had to be placed in institutional care.

We have, however, reason to assume that the rocky journey refers less to later life than to birth, and that the tumble-down house, representing her neurosis torn body, is introduced as a link between the present and the past.

Jill Stillman has the same initials as the patient, and Stillman was the patient's original family name. She associated Jill with Jack and Jill and tumbling down the hill. Thus Jill Stillman can well represent the child that she was. She looks very sad in all her early photographs. A friend from England once remarked, how still your private face is! She also recalled from Wordsworth's "Ode to Duty," "Stern Daughter of the Voice of God." She often thought her face was like that.

Jill Stillman is instructed to leave. The wording of the dream is peremptory. No resistance is possible. She follows Jill pell-mell (like

Jill followed Jack in the nursery rhyme). The difficulty of getting into the strange street from a strange building and the rolling along in a chair strongly suggests birth and infancy in which case the fire could well stand for a consuming fear, the fear of dying in the heat of being born. She is drawn back to the fire in the street—an interesting mechanism to show the lack of separation from this overwhelming experience.

The piano stool which suggested the patient's back recalled the curvature of her spine and her bitter memories about ankle supports and the plaster cast which she had to wear for a year. The allusion is that her spinal trouble in some way originated in birth.* Stool, in an ambivalent sense, associates with the anus, and this patient had a tremendous lot of rectal troubles throughout life. In the infantile conception of the anus as the point of issue in birth may lie the key to the understanding of these complaints.

It is generally accepted that musical instruments have a sexual value for the unconscious mind. The patient was an excellent pianist; also a singer. Singing used to become an erotic experience. Once, in the throes of vocal passion, she said she had tipped her uterus. To what extent piano playing could have served for sublimating the trauma of birth, the dream does not permit us to know. The reference to brother Jerry's organ, however, gives us a clue to the complicated sex emotional structure that has been built up around it. The organ is an instrument with patent ambivalent meaning. On the conscious level we think of churches when organ is mentioned, which permits the unconscious mind to use it, without resistance by the Censor, for the male organ. As brother Jerry has one, the dream can only refer to the patient's own frustration in not possessing a similar anatomic equipment. She said about the piano stool, "I want something to keep myself erect." We may now assume that behind this desire and her spinal troubles a masculine protest is the additional determinant. It is she who would have liked to install an organ in her house, i.e. equip her body with one. From the presence of the 3-year-old child in the tumble-down house we may conclude that it

* To make a guess, stiffening is a symbol of protest. There are many ways in which the child with a grievance may protest against the parents. It may be by constipation, by a stiff knee joint, refusing to walk, and it may be by a stiff spine if attention by injuries has been directed to it.

was at this age that she became aware of her anatomical deficiency. Brother Jerry was one year old when she was three, and she did recall how jealously her mother guarded him from her when diapers were being changed.

It is my claim that all sexual traumas tend to mobilize the trauma of birth and regressive associations may increase the original pressure. Hence the sexual excitement caused by the brother's organ and the pain of having been deprived of the same anatomical equipment, could well lead to the choice of fire and panicky emotions as symbols of the trauma of birth.

The patient had no knowledge about the difficulties of her own birth but she suffered from a mild form of claustrophobia, dreaded violence, and feared being crushed beyond measure. Fast movement was always upsetting to her and she would get anxiety symptoms even from reading the description of a fast automobile ride. In trains she could not travel in the front car for fear of a head-on collision. This fear of crashing and being crushed frequently stamps the psychic life of those in whom the buried memories of birth have been roused to volcanic activity.

The reason why a movie should symbolize the womb is the darkness which reigns within and the drama of life which is being enacted on the screen. The third balcony association suggests a cross reference to the age of three. No clue was found to the identity of the old man in the tumble-down house, but the colored servant was associated by the patient with Clement, a servant her father used to have. My guess is that the old man stood for antiquity and the tumble-down house was a combined reference to home and a body worn; a home in which no mother tortured the child and the womb within which one was served with all the necessities of life without an effort, within which life rolled along as smoothly and peacefully as her piano stool was rolling along.

The anniversary of child bearing, miscarriage or abortion may also amalgamate with the repressed memories of birth or produce independently distress, attacks of vomiting, headaches and other sickness symptoms in women. According to Georg Groddeck "the reason why headache is very often chosen for this celebration is that the hollow of the skull is taken by the "It" for the mother's womb, while the

thoughts are children." * Linguistic habits bear out Groddeck's claim when we speak of "being pregnant with thought" or pride ourselves on a "brain child." (The "It" of Groddeck, as mentioned before, is the mystic power that rules man. It embraces both the conscious and unconscious mind and is responsible for all human activities and what happens to human beings, from conception to death.) Vomiting may serve a double purpose. It may be a sign of remorse and punishment for having rejected a child on the basis of the infantile notion that the seed from which the child grows enters through the mouth, and it may be a pretense at pregnancy for some ulterior motive the unveiling of which may put an immediate stop to the attack.

6.

THE DATE OF DREAMS

OUR life unfolds on the plane of time. Every event that happens to us, every sensation or feeling we experience, every bit of knowledge we gain is related, by necessity, convenience or habit, to a date or period. We cannot stand out of time in our waking life. Only in dreams do we seem to achieve this momentous feat. Yet, even so, the content of our dreams must concern our past, present or future. As prophetic dreams are very rare, we may disregard them for our momentary purpose. We may eliminate the present for another reason: only a hairbreadth separates the past from the future, therefore we may accept it as a general truth that the drama of dreams is staged in the past. If so, every dream must have a hidden date. The finding of the date of this drama is an important step towards its understanding.

Speaking of the secret calendar of dreams, Wilhelm Stekel writes: *

In all cases of inexplicable depressions with compulsive drinking mania which set in at definite periods, we must try to ferret out the subject's "secret calendar." There is a cryptomnesia covering the various dates in life, and it is always surprising to find how rich the parathiac's (neurotic) secret calendar turns out to be. They may not only note birthdays and death anniversaries; their discouragements, their defeats, as well as their victories, are also accurately registered. It is often possible to discover the cause of apparently inexplicable depression when the trouble is related to definite dates.

Menstrual depressions offer a simple illustration of Stekel's statement. The victim may have forgotten that her period is due, and is

worried over the black mood which settles over her. As soon as the analyst hits upon this clue, the patient understands that there is a perfectly natural explanation and the depression eases or entirely lifts. The human mind is so made that it must have an explanation. It cannot rest until it finds one.

The date of dreams may be as precise as we have seen in birth anniversaries. As, however, it is often the cumulative value of events that counts, the date may cover a span of time or an approximate period. The remembered stay in a strange town in childhood in entirely new surroundings that influenced our psychic development in important respects, may be, for instance, the precise period to which the name of the town in a dream alludes. References to the teen age, childhood or cradle days, on the other hand, indicate approximate periods within which some tiny detail of the dream may hint at a more precise date. If the promises of a political speech are repeated in a dream, and the dreamer remarks, "It is just like the promises my father used to make and never keep," we know that the dream covers a period of frustration, the precise beginning or end of which may not matter. If the patient feels like an adult in the dream but the dream events take place in a house where he lived until the age of 3, we have a 3-year period within which to search for a precise event or a series of events. Sometimes the date is just a reference to childhood. *Klein* often appears in dreams, apparently as a name, but in its latent meaning: the little one, childhood. Younger looks which in the patient's associations are tied up with certain number of years, may be at times the sole clue. Here is the illustration from the case history of a patient who was fighting hard against his manifest homosexuality:

"I was taking my grandmother to a movie and we were about to cross the street when a parade of soldiers and sailors passed by. There were floats with soldiers in various fighting positions, some of them with drawn guns and some, most unusual, half-undressed, with bandages around to show all aspects of the war. They were healthy, bronzed, strong, fine looking soldiers. I was sexually attracted to them. While grandmother was talking to me, I was thinking what would she say if she knew my thoughts. She ignored everything and kept on talking. She had a black dress on. When I woke up I still

heard her saying, People think me funny because I always sit in the same place in the movie."

The patient woke up from this dream with an erection. The homosexual content of the dream stands out plainly. His grandmother looked 20 years younger, 20 years ago he was 9 years old, and changed school because his father was transferred to a soldiers' camp. In his new school he was very unhappy. There was a lot of horseplay which frightened him. His father had many young soldier friends about.

If the young soldiers are father substitutes, through the exhibitionistic acts of the half-naked soldiers in the dream he speaks of his homosexual attraction to his own father. Crossing the street may well represent a change of direction in life. He is prevented from crossing by the homosexual memories. Grandmother is a good substitute for mother. The question immediately arises whether going into the movie contains an incestuous hint and whether his homosexuality developed as an escape from incestuous emotions. If grandmother or mother always sits in the same place, nobody else can take that place. Which may mean that the patient could not take his mother's place with father, in reality, but could do so in fantasy by identifying himself with mother.

There was plenty of evidence of this identification in his feminine traits which he struggled valiantly to overcome. He dreamed the same night of being a member of a ballet company. He was worried his picture would get into the newspapers and then what would his friends think? He admitted that male ballet dancers attract him and knew that many of them were "pansies." At one time he wanted to become a dancer. It did not strike him at the time that this indicated homosexuality. The embarrassment indicates that even now he is trying to repress the homosexual emotions, hence it is imperative for him to understand the genesis of these emotions. By grandmother's younger looks he revealed the date at which they first broke into his consciousness.

A further complication in the consideration of the date of dreams arises from the fact that multiple dates are rather the rule than the exception and that the manifest date revealed by the dream may conceal other hidden ones. Examination dreams give a good example

of definite dates, but it is obvious that the manifest date does not reveal the real story because the subject which the dreamer dreads is usually one in which he had successfully passed in reality, so that the anxiety seems to have no sense.

In the case that follows the subject of examination was embryology and the dream came to a medical student. He was in a rage and insisted he had passed in that subject. It is rather unusual that such awareness should be simultaneously present with the anxiety and result in a burst of rage. As a rule, the subject of dream examinations is history, which is a reference to some vital stage in personal history. Embryology conforms to this pattern. It is prenatal history and as the greatest examination we have ever encountered was the one in birth testing our fitness for life, we may safely assume that the anxiety thus alluded to has reference to birth. The rage is the reaction of the organism to the ordeal to which it is subjected in birth. We see such reactions in small infants when they experience frustration. Their rage is positively murderous. A similar outburst in a dream connected with embryology may be accepted as a reference to the ordeal of birth, with the mental reservation that before it is presented to the patient further investigation should be made with this special pointer in view.

Sometimes the dreamer is aware within the dream of the fusion of two examination dates, as for instance in this dream of a medical practitioner:

"I was going back to school and I was getting prepared for the examination. I was very anxious. I wanted to sit next to someone smart. It also seemed like a medical examination. Then the report came home. Mamie, our Irish servant at home, nodded to a friend of mine that he had passed. To me she shook her head: no, I did not pass. But I seemed to see the report from the other side as if it were transparent and I saw the mark A, which is the best mark."

Here we see the school and university examination dates telescoped together. His anxiety is presently answered by the discovery that he had passed. If then the anxiety is groundless, why is it present in the first place? From the reading of psychoanalytical books, this

patient was aware that behind examination dreams the fear of an impending sexual test is hidden. However, it was news to him that anxiety over past sexual frustration may also take the form of an examination dream. This frustration occurred at home and it was either Mamie herself who was the center of his sexual aspirations, or she stands, by a phonetic substitution, for the mother. His incestuous fantasies were tempestuous but his immaturity doomed them. The wording is interesting, "I was getting prepared for the examination." He does not prepare himself, he needs help. It is the analyst who gave him this help and his analytic examination, in a sense, was a medical one. His confidence in this form of therapy is displayed when he envisages passing with the best mark.

As his analysis progressed, examination dreams returned with more revelations:

"I am preparing myself for an examination. I ask different people for what subjects I have to prepare. The thought arises in my mind that in the last year there would be no examination. (In the medical school I was under the impression that in the last year no examination was necessary.) I do prepare myself and am somewhat agitated because I was not anticipating an examination.

"Right after this dream I had an explosive bowel movement. I had to hurry. Making a note of it, I wrote: Harry."

The slip in orthography is not meaningless. His fiancée was previously engaged to a man called Harry and in her family, through absent-mindedness, he was occasionally called Harry, which made him scowl. The main reason was that Harry interchanged in his dreams with Henry, his father's name, of whom he was badly frightened as a youngster and against whom he had strong aggressive fantasies. The explosive bowel movement is symptomatic of both fear and aggression.

The change in the wording of the dream is also worth noticing, "I am preparing myself," "I do prepare myself," he states twice. He is taking himself in hand. There would be no examination at the end of analysis of which the medical school is symbolic. The sudden thought of an examination must refer to a so far undiscussed problem which he finds painful to face.

The same situation, with indications of significant progress, is presented in a subsequent dream that came to him much later:

"We are waiting for the results of the examination. It seems like the end of the term. It is hinted that I failed in history. I recall that I had not done my work during the year and that I failed to bring with me notes on the year's work. I am waiting in anxiety. Finally I hear that I failed and that I will have to take a history examination during the summer vacation on June or July 2nd.

"Later I find myself in a school building. It looks like a medical college. I meet two former medical classmates who gave up the study of medicine and want to matriculate for special courses. I am interviewing them. The first one is gray-haired, a little elderly, and wants to take a course in the infranasal method of tonsilectomy. (I meant *intra* but I wrote *infra*.) I realized that it did not mean much of an income but I still admired him for his ambition and courage. I then directed him. I directed the other, too, but I don't remember anything about him and I am not even sure there was a second one. Then I went to the lady teacher for advice as to what I should study. She advised me to study mainly the married life of the heroine, which I told her I forgot."

The end of the term refers to the patient's impatience to end his analysis. He has to reexamine himself because he failed to make some important personal revelation. He is not giving himself much time. The medical term finishes end of May. His new examination date is June or July 2nd. The nature of the examination is marriage. Though he was engaged, he could not face it. "Infranasal," through the slip, explains the reason. What is beneath the nose is the mouth. He is in need of an oral operation, he is still attached to his mother's breast. Nevertheless, he has grown in stature. The gray-haired man, much matured, is himself. By giving directions he shows himself more extraverted and looking forward into the future instead of the past. He shows a glimmer of courage and ambition, which was notoriously lacking in his life.

Some weeks later, in a final examination dream with multiple dates, death wishes against his father as a sexual rival were revealed. There seemed to be but one possible defense against him; removal by death:

"Examinations were coming up, about 15 to be taken in one day. There was a feeling of doubt in me. The first examination was in English. I did not feel like preparing myself. I passed through a

large number of rooms before we sat down. I asked Gernstein, a friend (who used to go to High School with me) if he would co-operate with me during the examination. Apparently he was not willing, but my brother Robert was. The questions were unusual ones. I cannot recall the first one, but I asked Robert for the answer. The next question was about a man who died. I think we called it murder, probably asphyxiation. Just before the examination, we had to tie up a vicious dog.

"I woke up and then fell asleep again. You started interpreting something. I felt you were pretending, not telling the truth, trying to soft pedal the fear element. Finally you broke down and said, It is a fear dream anyway.

"At one point in the dream I was at a lunch counter and seemed to be asking questions. I got into some long criticism. The man at the counter pretended, half jokingly, half seriously, to throw a pie at me."

The patient went to High School when he was 15 years old. He was very proud of it as he was the only boy in the family who went so far in education. The presence of Gernstein, who is now a practicing medical doctor, confirms that 15 refers to matriculation in High School. High School is also a higher school. Passing through a large number of rooms indicates progression through many departments of his mind. His reluctance to prepare indicates resistance. The presence of Robert discloses that the resistance originates in a deeper level of his personality. In the dream, Robert is friendly and co-operative. In reality he felt hateful to him most of his life. This hatred arose after he passed 5 years of age. Before that they were friendly. They used to discuss how they were treated by father. Robert had a great grievance against father. He nearly sawed off a joint of his finger by accident. The patient used to answer him, But he did not hold you out of the window. This referred to an event when the patient was 15 or 16 months old. His father was enraged on seeing him at his mother's breast, tore him off, held him by his seat out of the third story window and threatened to drop him to intimidate her. The number 15 thus also refers to the period of 1-5 and 15 months.

Passing an examination in English is still another indication of an early period. He resented examinations in English. Wasn't he talk-

ing fluent English since an early age? But English is also self-expression. The reluctance to pass an examination in it reveals his unwillingness to speak about something. This something is the asphyxiation of father for which he devoutly hoped all his life. His father was always a heavy breather and snored the house down at night. All his life, the patient had an awful fear of snoring. The vicious dog that had to be tied up is his father who might harm him. When he reproaches me for not telling the truth he really acknowledges that he has a confession to make, that he had plotted his father's death and that as a result he was still afraid of his vengeance. For a child, the easiest way to kill an adult would be in his sleep. In the mornings he used to see his father cutting his corns with a razor. The sight upset him considerably. We may now guess the reason. His father had a murderous instrument of revenge in his hand. The lunch counter suggests his mother's breasts. His father wanted to wean him early; his mother refused. It was because of this refusal that his father threatened to throw him out of the window. Therefore, it was the father who countered him and it is still the father who threatens to throw a pie at him at the lunch counter. He is too inquisitive. While the tension in his mind is not too acute, he is reluctant to yield the story of his strangling fantasy against his father.

The dream is an excellent illustration of the secret calendar of neurosis hidden behind numbers that seem to have no significance but, on exhaustive analysis, turn out to be condensed numerical clues to events highly charged with repressed emotions.

7.

SEX AND MATHEMATICS

THE relationship between sex and mathematics arises largely through linguistic license. An operation with numbers is described as figuring, but the word is also used in an allegorical sense. It means understanding by an effort. Moreover, figure in itself has an ambivalent meaning. It stands for number and the human figure. Thus it is easy to see how, on the unconscious levels of our mind, figuring out something about the human figure may affect our interest in mathematics.

To an impotent man, all mathematical operations may be symbolic of his mental struggle to understand the cause of his impotency. If the cause is buried in painful conflicts, he may develop an inhibition for mathematics. The homosexual professor of mathematics discussed above in "Robber of the Womb" had so little interest in his own subject that he had to study very hard for each of his lectures. He used to arrive at the college an hour earlier than his class was to begin in order to set up on the blackboard his mathematical equations before the boys would distract his attention. He was more interested in the figures of his students than in the calculi. He knew by experience that the least disturbance in the class would confuse him hopelessly. In his case sexual interest and mathematics just would not go together.

To a potent man numbers may symbolize virility. As if the rhythmic shocks of coitus would add up on reaching culmination, in some languages "number" is a slang term for the frequency of ejaculation. A young married man of my youth boasted that he made seven

numbers during his wedding night. To number ("numerálni") is a vulgar word in Hungarian for intercourse. The close association between numbers and masturbation springs from this same foundation. Six times six, thirty-six, was a chant of one of my schoolmates in describing masturbation with a rhythmic beat of one fist against the other. He was very poor in mathematics, as if his sexual imagination had drawn off all his libido and rendered him intellectually unable to appreciate higher mathematical operations.

Figuring out why the mother's body is disfigured, speculating on when the baby arrives, and destructive fantasies against the unborn are other potent sources of inhibited mathematics. Children often overhear mysterious remarks between the parents about the coming of a sibling; some remember their resolution to watch when the time comes. The forbidden nature of this curiosity leads to guilt which later may be attached to numbers, impairing their mathematical ability.

Another and more universal source of lack of interest in figures is the common labeling of excretory functions as No. 1 and No. 2. It is easy to see how, in case of strong repression, these numbers would assume a urethral-anal significance. Because of the pleasure value attached, all children have considerable interest in their excretory functions. The excretory play will be forgotten with the passing of time, but the parental taboo may manifest itself with a paralyzing effect regarding numbers.

The pictorial and phonetic value of some numbers may add considerably to the sexual conflict during the school years. The figures 1 and 0 have a plain masculine and feminine suggestion. One is also a dynamic symbol of erection. By evocation of its geometrical valence, the triangle, the figure 3 may recall the shape of the pubic hair, male or female, according to the apex being above or below. In the same way, the figure 4 evoking the square, could stand for male-female sexual balance as the hypotenuse reveals it as being composed of two triangles. In the figure 6, the vague phonetic equivalence with sex is an important determinant. The popular pun on silk-clad legs as having "socks appeal" shows how well aware the

conscious mind is of hidden phonetic relationships. To the religious minded, six is sex because of the Sixth Commandment: Thou shalt not commit adultery. Turn the 6 upside down and we have 9 to indicate sexual upheaval. Indeed, hardly could we find another number so fraught with repressed emotions; 9 is the number of gestation and alludes to birth, the most mysterious and most exciting event of our lives. How literally sexual upheaval may be taken as represented by 6 and 9 is best illustrated by the popular acceptance of 69 as the number of sexual perversion.*

Here is a fascinating dream by a woman of 40 to show the odd ways in which 69 appears in the dream work.

"I was away on the ocean side. . . . We went to the local store to buy groceries. He told me it came to \$2.31. I told him I had no money. He said, 'That is alright,' and gave me change from \$5. I took it and told him I shall be back tomorrow or the next day."

The change which she received was \$2.69 which suggested to me two people in the 69 position. In her associations, the 2 became the age of 2 at which time she still slept in her parents' bedroom. Her father was a drunkard who abused her sexually. While she had no memories of fellatio being forced on her, she did recall finding an artificial penis in father's bed hidden in the springs. But that was at a later age. Her younger sister did remember plenty: father had abused her from babyhood until puberty. Fellatio was one of the things she was forced to practice. Hence there could be little doubt that the negative number emerging in this woman's dream indeed referred to a phase of her life history in the food-libidinal age, alluded to by the grocery supplies.

By an odd pictorial coincidence, in a lateral position (69) is the zodiacal sign of cancer, which astrologically is mother, but to the unconscious mind may only mean disease. A reference to the human body encounters us in the figure 8, the narrow waistline suggesting to many people a feminine body; others might see in it two holes, their close proximity reminding them of the anal and genital openings. The number 10 presents us with a conjunction and equality of status of the male and female, hence it associates with ideas of marriage, intercourse and bisexuality. A woman patient associated it

* What is 71? The answer I heard was: 69 with two guys watching.

immediately with the male organ because it recalled to her a rhyme:

P is for Penis
A perpetual prong
That ranges from two
To ten inches long

The study of sexual imagination reveals many more artificial but none the less valid sexual equations with numbers. The penis is sometimes called the third leg, the fifth limb or the eleventh finger. People acquainted with such lingual terms can be expected to invest the figures 3, and 5 and 11 with a phallic value, or to say that 11 stands for a pair of legs, male or female according to normal or abnormal sexual disposition. Others make a phallic trinity of 3 on the basis that it represents the penis and two testicles.* In many languages three times is a symbol of virility of which the "thrice armed is he" is a poetic expression. Occasionally some people make 3 a female trinity, standing for the vagina and two ovaries. Five, through the five fingers of the hand, links up with masturbation, and in its Roman form and alphabetical equivalence, it is an initial for the vagina and a symbol of a woman's extended legs.

We need not be surprised at such flights of imagination. They are not exclusive to modern man. It is well known that the ancients had associated numbers with human reproduction. Their argument was that Divinity, 1, engenders 2, and 2, in creative activity, engenders 1. "God created all things, male and female created He them"—which was taken as a distinct acknowledgment that 1 and 2 are generative numbers. Once they are tied up with the act of reproduction and the new creation is represented by an addition to the family, the equation of 2 with father and mother, and of 3 with the family, becomes instinctive. Thus we arrive at the concept of the family trinity. Sexual imagination runs a perfect riot. I have heard associations with 2 as the number of pairing, father in French (*père*), mother's pair of legs, penis and vagina, anus and vagina, anus and penis, and male number because "it attempts to show two testicles."

* To this order of sexual imagery belongs this piece of "poetry":

"Bacon and eggs
Between the legs
And make them nice and juicy."

In opposition to the symbolism of begetting, menstruation represented by 28 or, say, by a periodical that costs 28 cents, stands for failure of begetting, shame and isolation in contradistinction to man's procreative pride.

"I had a very peculiar dream about Isobelle," reports an unmarried girl. "She was making love to me with her hands." Before we came to the dream, the patient happened to refer to her menstruation as being very regular, punctually at every 28 days. As spontaneous information prior to a dream is often a way of overcoming resistance to direct associations, I asked the patient if she had happened to be menstruating and feeling sexually stirred at the time of the dream. The answer was not only yes, but soon the information came forth that Isobelle has red hair and that she had married on the 28th of May. As the patient volunteered that May was a red month, it seemed clear that the dream was not a lesbian but an autoerotic dream in which Isobelle personified menstruation, or—to use a slang term—the patient's red aunt. •

The ancient distinction between male and female numbers reveals equally clearly the extent to which sexual imagination is dominated by numbers.* When a psychoanalytic patient describes the number 4 as the window of life, hence having a vaginal significance, or when 7 looks like an axe and hence is given a phallic value, we may discern some neurotic logic in the mental process. How arbitrary the differentiation is between male and female numbers, is well shown in this analytic confession of a 24-year-old girl:

"I used to think of Bobby, my brother, as No. 5. It may sound silly. He was 5 years old at the time. Bobby used to feel the same way. He used to talk about how he liked No. 5. It was like a girl; it was feminine. I think I went through the numbers and we decided which were masculine and which were feminine. I remember that 2, 4, 6, 7, 9, 11 and 14 were masculine, while 3, 5, 8, 10, 12, 13 and 15 were feminine."

* In the Chinese *Book of Permutations*, written about 1100 B.C., the numbers are divided into even and odd series and are called female (even) and male (odd). It is said that the complete number series (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) arises from a perfect marriage of the two.

Bobby, the younger brother, provoked a great deal of masculine envy in the patient. Five, being his number, should be masculine, but it became feminine because she identified herself with Bobby. The description of the number that "it was like a girl" suggests that a curve itself in a number might be taken as part of the feminine figure and may direct the imagination of the young into sexual channels. Most numbers have curves. It is quite possible that unknown to themselves some teachers of arithmetic give an extra sensuous touch to their figures on the blackboard. Neither teacher nor pupil need be aware of the reaction, but the pupil may suddenly lose himself in reverie and if startled out of it, may transfer his guilt feeling to the number that provoked it.

8.

DIVINATION AND HEALING BY NUMBERS

BECAUSE of the mysterious results which certain mathematical operations produce, the ancients invested the science of numbers with thaumaturgic virtues. Their magical expectations were built on the all-pervading presence of the deity in numbers and geometrical designs. Philosophically their premises were sound; practically they resulted in attitudes which we find infantile.

To produce a talisman, it was sufficient to find a group of numbers so disposed that the sum of each group, whether taken perpendicularly, horizontally or diagonally, was equal. Here are two illustrations:

2	7	6
9	5	1
4	3	8

4	9	2
3	5	7
8	1	6

Because the result of addition in any direction is 15, such squares became Magic Squares; vehicles of powers beyond normal comprehension. Today, it is beyond our comprehension how outside the nursery such beliefs could be entertained.

The Pythagorean Book of Prognostics is just as childish as the Magic Square. It consisted of certain tablets in which the letter of the alphabet, the planets, the days of the week and the 12 zodiacal signs were identified with certain numbers. This permitted predictions regarding the success of certain enterprises.

A reflection of this old system might be found in astrology where the results appear to depend on the trine, quartile and sextile aspects of the planets in the horoscope.

The Gematria of the Jews was something similar. The letters of the Hebrew alphabet correspond to numbers and it was held that the meaning of certain passages in the Bible could be known only by ascertaining the numerical values.* Applied to individuals, a higher numerical value was supposed to denote superiority. It was on this basis that the Greeks, who adopted the superstitions of the Gematria, argued for the superiority of Achilles over Hector.

This ancient "science" is still being taught in certain mystical fraternities. Nor is it so far removed from the popular psyche as it first appears. A Christian sect uses it today in a popular adaptation in order to prove that the Catholic Church is of the devil. This is how it is done:

V	5
I	1
C	100
A	
R	
I	1
V	5
S	
F	
I	1
L	50
I	1
I	1
D	500
E	
I	1
	<hr/>
	666

It amounts to an ingenious numerological argument that the number of the Pope (Vicarius filii Dei) is the number of the Beast of Revelation. To get the result, the Latin sentence has to be spelt in capital letters, some of which are found to correspond to Roman

* For the hidden meaning of the Greek alphabet and Naga-maya numbers from 1 to 10, as a blend of science and fantasy, see James Churchward, *The Lost Continent of Mu*, p. 102; *The Children of Mu*, p. 43.

numerals. The rest of the letters are conveniently neglected. The Roman numerals are added up, and presto! an argument is born.*

The same argument has been used since the advent of Hitler, against him. With a little manipulation of numerical values of numbers, the letters of his name also produce the Beast. As a matter of fact, there have been aspirants to this honor throughout history † and the play with numbers and the letters of the alphabet will go on for generations to come as a popular pastime. The end of the war was again and again predicted by adding up the birthdays, ages, number of years in office, etc., of Roosevelt, Churchill, Stalin, Tojo and Hitler. With a convenient deduction from, or division of, the result a number was produced which fitted optimistic expectations as a precise date and hour at which the war would come to a close. Unfortunately, the war failed to respect these modern numerologists. Nor has the interpretation of ancient numerical predictions brought us too much comfort, though our admiration for the ingenuity of the interpreters cannot be withheld. Here is a beautiful sample concerning Nostradamus from the pen of Anthony Boucher: ‡

“While France is hopelessly dominated, resentment against Hitler will increase in the United States as the arms progress advances.”

* S. Baring Gould in *Curious Myth of the Middle Ages*, p. 655, mentions a singular rule which was used in the earlier half of the XIX Century to determine the length of the reigning Pope's life. Adding his number to that of his predecessor, then adding ten, the result gave the year of the new pope's death. He observed, however, that the rule did not always work.

† Witness the 700 page treatise of Peter Bungis, a Catholic theologian, to prove that 666 was a cryptogram for the name of Martin Luther—and Luther's rejoinder that it was a number predicting the end of the papal rule; further, Stifel's conversion to Luther's teachings by his discovery that Pope Leo X (written as Leo Decimus) with a little juggling yields the number of the Beast (Lancelot Hogben, *Mathematics for the Million*, p. 199).

‡ In the case of Napoleon, the argument for being the Beast has been based on the fact that his name contains three times six letters: Napole, on Buon, Aparte; further that in his name is contained Apolcon (the Destroyer), the name given by John to the King of the Locusts (William Jones, *Credulities Past and Present*, London, 1880, p. 283).

This is how the number is explained in Rev. 13:18, “Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred three score and six.”

The numerological interpretation is that 666 is the sum of all the numbers from 1 to 36 added together. As 36 is the number of the sun, 666 is the grand number of the sun.

This is Boucher's interpretation of Quatrain V, 29, which in literal translation presents us with this jigsaw puzzle:

A black, proud, low-born, wicked man will occupy it
When the material of the bridge can be wrought
Of Hister, the republic (of) Venice (will be) vexed.

Ister is the ancient name of the Danube. But according to the author, Nostradamus was a punster and the quatrain is full of anagrams and puns. Hister is Hitler, the occupied country is France and the material of the bridge (*matière du pont*) is DuPont, i.e. armament. Only one step was needed now to a great illumination; to prove that the Bridge of Warships applies to the United States. Boucher has done it. With a stroke of genius, he explains that in the sixteenth century topography the "u" and the "v" were interchangeable. Venice should be read as UNISE, it stands for ETATS UNIS, the United States. He sums up his interpretation as follows:

France will not recover her liberty
But be occupied by a black, proud, low-born, wicked man
When armaments will be produced,
The republic of the U. S. will be vexed with Hitler.

The interpretation at least has the merit of historical accuracy as France was liberated with the help of the United States. We ought to be thankful to the infinite possibilities which the play on the Roman V, the letter v and u permits us.

The play on names, by a numerical evaluation of the letters, is still a favorite pastime.

"Listen sharply to children at play in the streets of New York and you may hear a dialogue like this:

'What's your name?'

'Puddin' Tanel Ask me again and I'll tell you the same.'

'What's your number?'

'Cucumber!'

"The second youngster is unwittingly repeating a time-honored device for preventing the enemy from using the right name, or "number" even, to curse him by. Even so Odysseus replied falsely that his name was 'No Man' when the blinded Polyphemus asked him." *

Our school boys in teen ages could win a tremendous reputation as thaumaturgists by their modern numerical divinations if they were transported back a few centuries. Here are a few samples:

TO FIND A NUMBER OF WHICH A PERSON THINKS. Request him to double the number mentally and add 4. Then to multiply the whole by 5, add 12 to the product and place a nought after it. Rejecting the last 2 figures, subtract 3, the number that remains will be the one he thought of.

TO FIND OUT IN WHICH HAND THE ODD OR EVEN NUMBER IS. Multiply the number in the right hand by any odd number, the number in the left hand by an even one. State whether the products when added together are odd or even. If even, the even number is in the right hand, if odd, the even number is in the left hand.

TO FIND OUT THE AGE OF A MAN AND THE LOOSE CHANGE IN HIS POCKET. Take your age, multiply it mentally by 2, add 5, multiply by 50, subtract 365, add the loose change in your pocket under a dollar, add 115, and the first two figures are your age, and the last two the change in your pocket.

The last operation could be called a game of numerical clairvoyance. In books on numerology, the numbers to which the letters of your name add up, also the figures derived from the year, month and day of your birth, are said to be indicative of your success or failure in the future. It is a general human weakness to look for prophetic elements, for signs and omens in almost every manifestation of life. Because the numbers in dreams are so difficult to interpret, it seems to be so much easier to relate them to the future than to the past. Books are on the market in which dogs, cats, boats, trees, etc. are evaluated arbitrarily in figures. These figures are added up and betted upon in horse racing. A lucrative business is thus built on the belief of the prophetic value of dreams.

I will now present a genuinely prophetic number dream of my own. It has some unusual features which are difficult to explain in another than the prophetic vein. If the dream was not prophetic, at least my interpretation at the time of the dream remarkably coincides with what actually happened afterwards, a coincidence which in itself demands explanation.

At the time of the dream (in London early in 1919) I was expecting my libel action against a London weekly to come up in court. I

was considerably preoccupied by it. It kept me back in London when my mind was already made up to return to the United States. Ten days before the case opened, I dreamed:

"A certain society was asked to help me. They voted for me 24 pounds, of which 21 pounds was general (I understood this to mean: for general purposes) 4 pounds for a suit. I failed to notice in the dream that 21 and 4 add up to 25 and not to 24.) I was dissatisfied as the suit would cost me 8 pounds if I ordered it from my usual tailor. However, it occurred to me later that I should write to the society and thank them just the same."

On waking from the dream, I immediately associated the suit of clothes with my libel suit. Getting 4 pounds toward it instead of 8 struck me as a rather disquieting intimation that I might get only half of the costs of my case. I could not quite see how this could be. I argued, You either win a case and get the costs, or you lose it and then you pay double costs; your own and the opponent's. The dream suggested winning because 21 is the winning number. On the Continent *vingt-et-un* is a very popular game and 21 is generally accepted as the number of success. I was puzzled also by the mistake in addition. Unless the number 20 had a significance of its own, it was difficult to see why the sum voted could not have been 25, so as to include the winning number and making no mistake. Was the mistake indicating an unconscious apprehension of a false step on my part?

Indication that the number 20 was important, indeed, was given by its return during the later part of the night in another dream. A letter of 20 pages figured in this dream. Somebody had sent it to the society in question asking them for their contribution to my case. At the society "they put the letter into type and voted the money."

Putting the letter into type sounded very odd. One would assume that the solicitation was written in fluent hand but I was rather inclined to another view; that putting into type was equivalent to printing and referred to publicity. It was to be expected that this particular libel action would gain considerable publicity as the subject matter was of a sensational character, certain to appeal to the news-hungry public. At the time, I was also doing a lot of calculating with pounds and dollars in view of my plans to leave England for America. It struck me that 20 pounds at the then current rate, was

worth 100 dollars and 100, I figured, is 100 percent, an important integration number. Prophetically considered, the figure 20 could have been as anticipative of success in America as the figure 21 was of success in England.

Now as to the facts. I won the libel action but, quite unexpectedly, the Judge divided my grounds of libel into four groups and asked the jury to vote on each count separately. The jury found libel on two counts, granting me damages, and dismissed it on two others. Thereupon the Judge divided the costs. My success in America well satisfies me, but the fact that I escaped the ravages of the war by a timely arrival in the United States may perhaps be alone sufficient vindication of the prophetic powers of the mind in dreams.

What about prophetic dates? There have been some in history: the year 1000 which was supposed to see the end of the world, and there is the year of 2001 which is supposed to see the prophecies of the Great Pyramid fulfilled. No qualm should be experienced in dismissing the subject.

Healing by Numbers

One of the first hints how a healing system developed out of numerical superstitions is in one of the leading rules of Onomancy (divination by names) that an even number of vowels in a man's name signified something amiss in his left side; an uneven number a similar affection in the right, so that between the two perfect health could not be expected.

In John Bell's *Witchcraft* (1705) we find the query: "Are there not some who cure by observing number after the example of Balaam, who used magiam geometricam (Num. 13:1): 'build me here seven altars, and prepare me here seven oxen, and seven rams,' etc. There are some witches who enjoin the sick to dip their shirt seven times in south-running water."

The recipe for the cure of a pimple on the edge of the eyelid is thus given in Lane's *Modern Egyptians*: "The person afflicted with it goes to any seven women of the name of Fa'tmeh, in seven different houses, and begs from each of them a morsel of bread; these seven morsels constitute the remedy."

The seventh son of the seventh son was supposed to be an infallible doctor, while the seventh daughter of a seventh daughter was supposed to possess second sight.

The Color of Numbers

The expression of red-letter day suggests that dates can be evaluated in colors. I know of no conceivable reason why numbers should have colors but in psychoanalytic experience one often meets people who endow numbers with chromatic values. It is done in an arbitrary, but constant manner as revealed by the following statement of a young woman:

"I associate numbers and colors with letters. For instance, the number of the letter S is 8 and the color orange. The letter R is 4 and the color is green. T is 6 and it is red. I also see colors in people. I used to write poems to people in different colors. My best girl friend has lots of green, brown and a little orange in her. My husband has lots of blue and grey. You are brown and grey."

An anthropologist confessed to a strong inclination to associate colors with numbers. This was his table for numbers and colors:

1 Black	6 Red
2 Red	7 Brown
3 Green, sea gray	8 Brownish yellow
4 Yellow	9 Nearly black
5 Very dark green, almost black	10 Yellow

Numbers with two digits resulted in a combination of color which he did not calculate but felt. For instance, 59 was dark brown, 17 was lighter brown, medium; 59 and 17 together gave a muddy color.

Number 11 was black like Number 1. He associated it with the stirring of dark waters. As 11 is a duplication and emphasis on 1, the fascinating query arises. was 1 black because in the Beginning "darkness was upon the face of the deep and the Spirit of God moved upon the face of the waters"?

9.

COMPULSIVE COUNTING

COUNTING is a rational attempt to gain knowledge through numerical means. It is also a manifestation of the play instinct, from which unconscious or semiconscious counting may arise. When we are children, we have to count elementary quantities. As we grow in knowledge, we take in small quantities by the eye, we may become aware of them without an apparent perceptive act. Of larger quantities we may form an estimate in a similar manner. Actual counting requires concentration and intellectual effort. Semiconscious counting arises from a disposition due to childhood memories and habits. Because it is an essential part of every game, the child learns to count in playing. Unfortunately, playing is not always free of anxiety, and thus counting cannot escape from being invested with it. In fact, anxiety is often deliberately introduced into play.

Which child does not play lines and squares? It is an innocent game, yet it can become the foundation of compulsive counting. A. A. Milne gives an excellent illustration of the manner in which anxiety is injected into it.*

A survival of the compulsion of lines and squares (which also manifests itself in its opposite: keeping on the lines) in adults is often found in the doodling habit. They unconsciously draw squares on the blotting paper or telephone pad and either divide them by cross lines until they are reduced to the smallest space, or build them up by adding other squares or triangles on top.

The play instinct finds an easy outlet through numerical channels

* See page 114.

in the romantic age. "He loves me, he loves me not," is a game played all over the world by tearing off leaves, petals of a flower, counting buttons or cherry stones. Sometimes, the guessing game is accompanied by rhymes which render it elaborate as:

Tinker, tailor, soldier, sailor
 Rich man, poor man, beggar, thief
 This year, next year, sometime, never
 Silk, satin, cotton, rags
 House, mansion, pigsty, barn
 Carriage, cart, horse, wheelbarrow
 One, twins, triplets, quadruplets.

Along such lines the game can be carried on endlessly. In many girls of the teen age, the habit of such counting becomes almost automatic. Other mathematical games are developed for social entertainment purposes. An illustration of the endless number of mathematical riddles is this: "I have two coins in my pocket; they add up to 55 cents, one is not a 50-cent piece; what are the two coins?" As the OTHER is a 50-cent piece the answer is easy once you found the catch. Another one is conducted with matches: they are set up like this: $|| = \backslash /$. The problem is to move but one match and produce a correct equation without straightening any matches in the \vee . The solution is this: $| = \sqrt{1}$. The square root of 1 being 1.

Most of the games and counting habits are harmless. Why should not a man count the steps of a staircase which he mounts if it pleases him? Why should not he count the number of people in a company or at a small meeting? Why should he not count the windows of a skyscraper? Counting is a form of idleness and very often a means of relaxation. Aren't we taught to count sheep when we cannot go to sleep?

Again, counting may be a philosophic preoccupation; a to be or not to be, I mean something or not, I count on the chessboard of life. The unconscious may express an affirmation by it, or it may protest against dependence.

The transition from habitual to compulsive counting is one of degrees. The counter may be aware of a conflict but he may make it a social instead of an individual problem. Here is an illustration:

"In my childhood," states a businessman, "I suffered from number compulsion. I was always counting my swallows in drinking. Num-

ber 1 was a good number, it stood for purity. Number 2 was not so good as it represented half Britain. Number 3 was good, it stood for the three colors, red, white and blue of the United States. Number 4 was bad. It stood for Britain. I hated it. If I took four swallows, I could not stop, I had to have a fifth. Number 5 was good like number 1; I don't know why. Number 6 was a combination of Britain and America, twice three. Number 7 was a holy number. I felt it was good."

A homosexual patient found in counting the answer to his insecurity.

"It is an attempt to ensure the future," he said. "If I do it something will not happen. There will be trouble if I don't make sure."

All is well as long as we can leave counting alone. Trouble begins when it becomes obsessive, when we have to count the steps of the stairs or the windows of a skyscraper whether we want to or not, and then have to do the counting again for fear that it was not right.

True compulsion is a neurotic manifestation and is always accompanied by anxiety.* The compulsion neurotic suffers acutely if he does not obey his counting instinct. Every compulsion is essentially an act of self-discipline. It is imposed because of the lack of discipline in another direction. In walking on the squares, the compulsion neurotic aims at the preservation of a calculated system of lines. The system is ruthless and merciless as all mathematical and geometrical systems are. By respecting the law and order of this system, by not destroying the lines, as it were, the compulsion neurotic denies the infraction of another law. At the back of every compulsion there is a wish which conflicts with the moral code, therefore it becomes repressed. When, for reasons of the dynamics of the individual psyche, the repression begins to fail, the compulsive act appears as a defense mechanism against the emergence of the secret wish. As long as the compulsive act is carried out, the neurotic feels safe; the tabooed sexual or criminal fantasy is kept under.

* The motivation of such anxiety is not always internal, as indicated by the following statement of Waldron (*Description of the Isle of Man*, 1731), in speaking of a crypt or subterranean chapel near Peel Castle: "Within are thirteen pillars, on which the whole chapel is supported. They have a superstition that whatsoever stranger goes to see this cavern out of curiosity, and omits to count the pillars, shall do something to occasion his being confined there."

Very frequently, compulsions are accompanied by a death clause; if I don't do it, somebody will die. The real thought behind the death clause is: I would rather do this than murder somebody. In listening to children, we may find the death wish undisguised, as in "Step on a crack, break your mother's back."

The following, a statement by an unmarried girl reveals compulsive counting in a halfway state of its development. "In eating I had to stop after a few bites because the thought occurred to me that if I had another bite, my father would die." Had she forgotten that the swallowing would cause father's death, in the next step she would have had to take so many swallows in order that father should not die. This case is almost the reverse of neurotic compulsion, inasmuch as she was yet aware of the death wish against her father and that she stopped herself from the compulsive act, instead of indulging in it.

It is well known that counting compulsion is inflicted on people by a strong masturbation guilt. For the male, the counting often stands for the number of movements before ejaculation is reached. In due time, the practice of masturbation is given up and is forgotten, but the guilt feeling remains and manifests itself in counting.

Few people remember the excitement with which they listened to the mysterious noises emanating from the parental bed. If the bed creaks, when the memory is repressed, compulsive counting may remain as a reminder of the time which it took for the creaking to stop.

It is a Freudian claim that counting windows often results from an obsessive preoccupation with pictures of the female genitalia. The window, for the unconscious mind, often symbolizes an entrance into the body. This is the reason why burglarious entry through a window in dreams usually symbolizes sex assault.

An excellent autobiographical illustration of how the trauma of weaning may manifest itself in numerical obsession comes from Dr. Georg Groddeck: *

"My birth must have taken place a day or two earlier than was expected. In any case, the wet nurse was not yet in the house, and for three days I

was scantily nourished by a woman who came twice a day in order to feed me. That did no harm, one might think, but who can judge the feelings of a suckling babe? To have to go hungry is not a kind welcome for a newborn infant."

The permanent nurse was Bertha and when the child was three years old she left the service of the family, Groddeck continues:

"I have a clear recollection of the day she went away. As a parting present she gave me a copper three-pfennig piece, a 'Dreier,' and I know very well that instead of buying sweets with it, as she wished, I sat me down on the kitchen step of stone and rubbed the coin on it to make it shine. Since that day I have been pursued by the number three. Words like trinity, triangle, triple alliance, convey something disreputable to me, and not merely the words, but the ideas attached to them, yes, and the whole complex of ideas built up around them by the capricious brain of a child. For this reason, the Holy Ghost, as the Third Person of the Trinity, was already suspect to me in early childhood; trigonometry was a plague in my school days, and the once highly esteemed Dreibundspolitik I banned from the beginning. Yes, three is a sort of fatal number, for me. When I look back over my emotional life I realize that, in every case where my heart was engaged, I broke in as a third upon a friendship already existing between two persons, that I always separated the one who roused my emotion from the other, and that my affection cooled as soon as I had succeeded in doing so. I can even see that in order to revive this dying affection, I have again brought in a third whom I might again drive away. . . .

"As a grown-up man, later, I wrote a story for my children in which there appeared a withered, dried-up old maid, a learned person who taught Greek and was much derided. To this offspring of my fancy, flat-chested and bald, I gave the name 'Dreier.' Thus did my flight from the first, forgotten pain of separation make out of that maid, so alive and loving, who had fed me and to whom I clung, the image that represents science to me."

Repetition of the rhythmic numbers often has a sexual value in the school age. In fact, the rhythm of coitus is likely to cast a spell over every rhythmic act in an age in which the sex emotions are very turbulent. It would be, however, mistaken to think that compulsive counting is always due to sexual factors. It may have many other components.

A bachelor of 54 suffered from a compulsion of counting the words in the newspaper which he was reading up to 8, then carried the remainder over to the next sentence and kept on counting until he

could finish a sentence with an 8. Then he was satisfied. He had no explanation to offer for this curious habit, but in talking about his schooling, he made an interesting slip. He said: "I went to school before 12." What he meant was: I went OFF school before 13. Being pressed for more information, he revealed that he left school when he was in 7B. The next class would have been 8A. He left school because his father suddenly died and his mother needed him. He never forgot this disappointment. He burned with the desire to complete his schooling. This manifested itself in a habit of collecting newspapers and magazines and keeping them for months. He attended lectures and was taking courses. Intellectually, he was exceedingly restless, always reaching out for higher knowledge.

It seemed that the inquiry was on the right track: he suffered from a deep sense of frustration over schooling and the cause of it was his father against whom he had strong death wishes. If his father had not died, he would have progressed to the eighth grade and would have finished his schooling. The counting compulsion seemed to aim at canceling the death of his father for which, by his unconscious wishes, he felt responsible.

Sexual values also entered into the compulsion. The figure 8 reminded the patient of a woman. He said that all numbers with curves (like 2, 3, 5, 6 and 9) suggested to him the feminine sex. Only 1, 4 and 7 had no curves. Trying to finish a sentence with 8, indicated that he was seeking the completion of something. I queried if he ever equated 8 with *ATE*. It occurred to me that if 8, as a feminine representation, stood for his mother, eating might refer to the suckling stage and to his trauma of weaning. Could it be that his desire for the breasts, still surviving in the unconscious mind, manifested itself in a counting compulsion?

The patient grew very emotional at the query. The reaction was gratifying. From the date of this discussion, the compulsion began to wane. Occasionally it came back in a mild form, more as a mental preoccupation than obsession.

A poet and writer confessed: "I always take words and divide them up to make them have an even number of letters. If, for instance, a word has 7 letters, I put three on each side and one in the middle. That persuades me that the word is balanced. With me, everything has to be orderly and even."

This love of order covered up a good deal of psychic disorder. As she could not, by her own unaided effort, effect a psychic housecleaning she resorted to a symbolic, compulsive act as the next best means to an end.

It is interesting to note here the role which numerical compulsions play in insanity. The dividing line between neurosis and psychosis is often very thin, and a sudden rediscovery of the lost secret of numbers may be a fair indication that the neurotic passed across the borderline into the profundities of mental disorder.

To quote Carlton Brown:

"I had by now mastered the secrets of numbers and time and everything involving numbers. It was a language more exact and far-reaching than words—one known to the ancient Egyptians and now automatically rediscovered by me. My life was governed not only by the Rule of Three, according to which I followed up a hunch, if necessary, in three sequences of three times each, but more importantly by the Rule of Ten, a number embracing all digits, which in turn were reducible to One and magnifiable to Infinity.

"Things happened on the hour, at twelve minutes past, twenty minutes past, half past, twenty to, and twelve to. The hours of twelve, three, six and eight were specially significant. I put these figures down with a touch of uncertainty, for I do not remember all of the specifications of the cosmic timetable whose secrets had come to me."

The tying up of numerical compulsion with duration and premature birth is illustrated by the case of a young girl of 26 who had a recurrent fear dream in which a dinosaur was after her and she tried to find refuge in white adobe houses. However, as soon as she reached the door, it became so small that she could not get through. Then she saw the dinosaur still after her and ran to the next house where the experience was repeated. Before the dinosaur caught her she woke up in cold sweat and terror. In this dream the prehistoric animal is the fear of birth and the door of the house is the door into postnatal life. The dreamer was born at 8 months and, like most prematurely born children, needed 9 to 10 hours of sleep a day all her life. This is an attempt at compensation for the lost month of prenatal life. It manifested itself in restlessness and irritation if she could not be in bed at 9 P.M. If she had to miss the early bed hour it manifested itself at the waking end. She was not happy unless she

could stay in bed until 9 in the morning. Nine is the number of gestation, the number of birth. The obsessive thought that she needed 9 hours of sleep was due to the unconscious wish to do away with the trauma of premature birth.

10.

LUCKY AND UNLUCKY NUMBERS

THE prognostic value and talismanic virtue of numbers represent a small department of numerical superstitions. The belief in lucky and unlucky numbers is so widespread as to constitute a phenomenon of considerable psychological interest.

Why should we be inclined to look outside ourselves for an explanation of good and bad luck? Is it because we lack foresight and cannot plan with sufficient wisdom? Or is it a survival from primitive ages when man did not know enough of his potentialities and was ruled by Nature instead of ruling Nature? Does it really make us feel better if we can blame the malefic forces of Nature for a personal disaster and be impersonal enough to ascribe good fortune to the grace of the Gods?

Undoubtedly, part of the human psyche is as little civilized as it was in remote antiquity. The superstitions of the race which our conscious mind teaches us to discard still survive in the depth of our unconscious mind. Mentally we are still too young and neither the childhood of the race, nor our own childhood in which we were exposed to the superstitious beliefs of our elders, is too far removed from us.

But there is another, more important reason. We like to bury pain like a dog buries a bone. As the dog may leave a telltale mark in the soil by which another dog can find the bone, so do our repressions leave symptoms by which we are reminded of something we do not wish to remember. The pain may have been forgotten, but the prejudice against the number which was closely associated with it may

remain and the number, without any conscious understanding of the reason, becomes an unlucky one.

The impersonally lucky or unlucky numbers or dates are not too numerous, unless we consider again the beliefs of luck and misfortune attached to odd and even numbers on which we dwelt above. In primitive countries such beliefs may still influence public life. In Siam they will not build a staircase having an even number of steps and no house must have an even number of rooms, doors or windows. Our own emancipation of this superstition is amusingly illustrated by an epitaph * which Dr. Samuel Johnson is alleged to have composed after he had chanced to tread upon a duckling, the eleventh of a brood and killed it:

Here lies good Master Duck,
Whom Samuel Johnson trod on,
If it had lived, it had been good luck
For then we'd had an odd one.

* Luckily, we have forgotten the "perfect" numbers of the Pythagoreans (of which all the whole-number factors add up to the number itself; i.e. 6, 28, 496 and 8, 128); few people know what the "amicable" numbers were supposed to be (220 and 284 because the divisors of one add up to the other); nobody would ascribe the virtues of a good omen to "triangular" or "square" numbers because we no more replace the numerals by dots and try to build geometrical figures with them; nevertheless, some of the ancient superstitions still linger. St. Augustine is still quoted for "God created all things in six days, because this number is perfect" and 7 is generally considered lucky and a holy number because it concludes the cycle of creation. The belief in septenaries, a lucky series of sevens, is fairly universal. Yet, even in ancient days there was a reservation attached to the multiplication of sevens. Seven times seven was the climacterics; seven times nine and nine times nine the grand climacterics; all of them were considered fatal. The seven lean and seven fat years of Egypt are further hints at the instability of numerical omens.

In modern times, 7 ties up in luck with 11 for the devotees of dice, and most people have their own lucky cycles. When "Believe it or Not" Ripley died, the *New York Post* (May 29, 1919) quoted a re-

* William Jones, *Credulities Past and Present*, p. 280.

mark which he made to Norbert Pearlroth, head of Ripley's research division (hunting for curiosities was a big business):

"My whole life has run in 10-year cycles. In 1909 I began my career as an illustrator; in 1919, with the old *New York Globe* I began a syndicated column, and in 1919 I joined King Features."

At a dinner in 1919 he said: "All I ask of Providence is that they give me another 10 years of the same life."

Here is another illustration from the *New York Post*, Nov. 12, 1948:

Long Pond, Me., Nov., 12 (AP). Eleven is definitely George Paradis' number. The 11th child of Mrs. Albertine Paradis, he was born on the 11th hour of the 11th day of the 11th month. And yesterday was his 11th birthday.

Universal belief is only valid for us as long as it suits our personal motives. The lucky 7 is unlucky for some, as revealed in this statement:

"I have a strong aversion to the number 7. Its shape is like nothing on earth . . . it is an axe . . . it represents a cycle, order. I hate order. I hate finished things."

This man was an isolationist in politics. The clue to this attitude and to his hatred of order was found when he revealed his childhood history. As an infant, he was kidnaped by gypsies and lived a free, roaming life with them for years. He was captured and returned to his family at the age of 7, and he never got on too well with his family afterwards.

The number 13 is accepted as unlucky almost universally. In hotels and big apartment houses people do not like to live on the 13th floor, hence the next floor after 12 is called the 14th. At a dinner table, people refuse to sit down and be the 13th. The superstition is that one of them would die within a year. Many explanations have been put forward as to the origin of this virulent superstition. One of them ties it up with the Last Supper, ascribing to Judas the role of the thirteenth. To this masculine source of the superstition I would like to add a feminine one: that it originates in the menstrual "curse." The menstrual cycle corresponds to the revolutions of the Moon around the earth. As there are 13 lunar months in a year, so there are 13 repetitions of the "curse" in a woman's year. Perhaps the simplest explanation is that in the remote days in which human orientation was completely bounded by the twelve signs of the Zodiac, thirteen was a

new beginning, the finishing of a cycle, therefore death and birth.

The positive therapy regarding impersonal unlucky numbers is the deliberate adoption of the opposite belief. Those who were born on the 13th (unless they happen to be sick and tired of life) find this form of therapy quite natural. No one considers his birth a misfortune. Surviving the ordeal of crossing from the prenatal to the post-natal life is a victory, hence having been born on the 13th is an effective personal cancellation of the superstition.

Number 21 is impersonally lucky because it is associated with the winning number in the card game of vingt-et-un, which is exceedingly widespread on the Continent.

Winning has the magical effect of transforming any number into a lucky one. Lotteries are unquestionably responsible for the fostering of numerical superstitions. So are all the number games if the lucky outcome may effect a profound change in the player's life. The influence of astrology columns in tabloids and magazines is another fertile source of a belief in lucky and unlucky dates or periods.

We call a bad day a black day, a joyful one a red-letter day. Mondays are usually depressing because they mean return to work. Saturdays are pleasant because of the anticipation of a day of rest on Sunday. Friday is universally considered unlucky, especially if it falls on the 13th, which probably links up with the day of Crucifixion. Any day on which something awful has happened may remain imprinted on the memory as an unlucky one. Any day which gave particular reason for rejoicing may give us pleasant anticipations. Menstruation is a "curse" and causes depression as long as it is the normal event in a woman's life, but it becomes a veritable "red-letter day" of joy when fears of pregnancy prevail. Strangely enough, it may become an oppressive thought for members of the opposite sex, too, the reason often lying in childhood fears and disgust reactions. Here is a dream from a man of 28.

"I dreamed of mother paying \$28 for something to be cleaned. I asked her: How could you?"

When the connection was made between 28 and the menstrual period, he recalled having seen his sister's blood-soaked rags in the cupboard and blood in the toilet bowl when he was quite young. The disgust reaction he experienced was partly responsible for his castration fears and homosexual aberration.

"I am very superstitious about numbers," stated an Austrian patient. "Before I left Vienna, an astrologer opposite the Burg sold me some astrological cards. He said my lucky number was 6, my lucky color blue, and my lucky coins were copper coins. Since then I like to start things on the 6th. You will notice, I started my psychoanalysis on the 6th. When you were uncertain whether you could take me that day, I felt displeased. I applied for my second paper on the 6th. I make all important decisions on the 6th."

Some time later, he added:

"I am still haunted by lucky numbers. Yesterday was the 18th. That is 3 times 6. My father always said that 18 is good. He linked it up with some Hebrew expression.* Double numbers have a big significance for me. I always analyze lottery numbers back and forth, and look at their significance from every point-of-view."

Preoccupation with the number 8 was equally due to father identification and birthday in the following case:

"Daddy was called Octave, which means 8. I heard that from mother at an early age. My own middle name is Octavia and my full name has eight words in it. If I am asked to give a number at random, I always says 18, which stands for the letter "r." It is my mother's name, Rachel. Her birthday is April 22nd. April is the fourth month, 22 gives another four, together 8. Daddy was born on September 17th. That gives another 8. September is the 9th month. Nine to me is 8 and 1, in which 1 represents the addition to the family. I was born on the 9th of August in 1906. August is the eighth month. I love 6, too. All exciting things happen to me on the 6th of the month. When a date falls on the 6th, I know it will be good. Once I was told that I ought to marry a man who was born on the 9th, 18th or 27th of the month. I am always combining people's names, letters and birthdays."

No comment on this obsession is necessary, except that it seems to have been cultivated by the parents. The father fixation which it reveals was exceedingly strong and almost led to disaster. Octave, the father, died by his own hand and the daughter had to fight desperately to overcome her own suicidal compulsion which developed after the tragedy.

* The patient was alluding to Hi, Hebrew for life, the numerical value of which is 18. It is the lucky number of Hebrew superstition.

Let us now take an illustration for the belief in lucky numbers and for the play of coincidence which supports this belief from psychosis, quoting again from Carlton Brown:

"By now I was imbued with the idea that the timing of my movements was somehow being supervised from on high. If I did a thing when it occurred to me, I would arrive on time for appointments, catch trains, get telephone calls at just the right time, and so on. If I didn't—well, the cosmic schedule didn't mean me to, and I would serenely wait for what it had in store. My concept was infallible because of its allowance for change without notice.

"Thus it didn't disappoint me when, setting out to visit Sheila, I missed an appointment for noon with the lawyer who was arranging my divorce. Getting into a taxi on Seventh Avenue, I told the driver to go uptown, and that I would tell him where to turn off in the Forties. I didn't remember the lawyer's address, but I knew the building. On the way, I gave the driver an exuberant line of jabber about my being in on the secrets of the universe.

"I'm playing a winning streak today, and I'll let you in on it. It's a seven day, see? It's the seventh month and the 18th day. Take that eighteen and subtract one from eight and you get seven. Then if you add up the numbers in 1940 you get fourteen; divide that by two and you get seven again.' This sort of lightning numerology went on in my mind constantly, and was applied to telephone numbers and street addresses and all figures that came into my ken.

"Hey!" I exclaimed, when I had guided the cab to my destination. "That's the building and it's Number Seventy. And look at your meter!" It registered seventy cents.

"The lawyer's office was on the seventh floor and its number was Seven Hundred. He had left fifteen minutes before, but my trip had served to reinforce my numerical concept with an amazing string of coincidences. I described it exactly as it happened, but what I now see as a freakish run in the laws of chance then gave absolute conviction to my oracular train of thought. The taxi driver was also amazed, and gladly took my name and address and agreed to play the extra dollar I gave him on Number 700 in the Harlem policy drawing, plus an equal amount of his own."

* Carlton Brown, *Brainstorm*, pp. 98–9.

SUMMARY

IT is hoped that the rudimentaries of a numerical psychology will emerge from this study of the symbolic value of numbers.

The manifest value of dream numbers may hide a latent, non-numerical content on which light might be shed by a knowledge of universal symbolic evaluations as is the case of other dream symbols.

The philosophy and psychology of the ten digits is discussed in an attempt to bridge the chasm between ancient beliefs, that may be still effective for the racial or individual unconscious, and modern mental attitudes.

In explaining the scrambling of digits and varieties of integrative units, a claim is put forward as to the existence of negative or reductive values and to the evocative power of numbers.

The relationship of rhythm to duration is developed to show the existence of an unconscious time sense which may give us brief glimpses of some mathematical aspects of the universe without counting operations.

The consideration of periodicities leads to the psychological problem of anniversaries in which the recurrent reaction to our own birth is of outstanding therapeutic importance.

The claim is advanced that every dream has a hidden date, the finding of which is important to the understanding of the message of the dream. It is shown that examination dreams may refer to the successful emergence from the test of birth.

A clinical examination of the relationship between sex and mathe-

matics, the mental background of divination by numbers, compulsive counting and lucky and unlucky numbers complete the range of thoughts for which room should be found in the Psychology of Numbers.

V.

MISCELLANEOUS PROBLEMS

1.

SEXUAL ASPECTS OF HYSTERICAL COLOR BLINDNESS

A SYMPOSIUM published in January 1945 in the *Journal of Clinical Psychopathology and Psychotherapy* has shed interesting light on many psychosomatic problems in ophthalmology. The above subject, however, received but slight reference. During the discussion Dr. Emil A. Gutheil stated that "color blindness can also be occasionally observed in hysterics; its psychology resembles that of functional amaurosis."

I owe my first experience in hysteric color blindness to a young man of 25. In May 1919 his analyst was drafted for military service and, after sixty sessions during which he made good progress, referred him to me. The effect of the separation from the analyst was an explosive return of most of the symptoms of his anxiety hysteria. Color blindness in the red, green and brown field was one. I learned that he discovered it in the elementary grade when he was unable to pick out colored crayons. It has persisted ever since and was medically confirmed. His previous analyst concluded that red stood for passion, green for envy and that the patient did not want to see something in the libidinal situation.

All this was conveyed to me by the patient himself, but rather suddenly, during the discussion of his relationship to his 7-year-old sister. He was tied to her by virulent sexual fantasies and I made the mental note that I should explore the possibility whether his color blindness was a form of castration.

The case was an exceedingly difficult one, replete with problems, and to be quite frank I had forgotten that he was color blind be-

cause he did not refer to it again and nothing in his dreams called my attention to it until before the 55th session he dreamed about his friend Seymour returning from Australia and of being a night watchman on a train in Connecticut. Seymour appeared in his dreams before, but his return was mentioned for the first time. On these earlier occasions the possibility that he was warning himself to increase his mental vision and *see more* was freely discussed. When, however, in addition he became a night watchman, it struck me that the dream may refer to physical vision, particularly after he interpreted Connecticut as a pun on "connect the cut." The memory of his color blindness flashed back into my mind and I wondered if Seymour's return and "connecting the cut" was a reference to an improvement in, or disappearance of, his color blindness. Night watchmen are supposed to have keen eyesight.

Immediately I took him to my bookcase and tested him with a number of books with colored bindings. To my surprise I found that he could see both green and red, which he claimed he had never seen before. He could not recognize brown but guessed it by elimination. He saw it was not green, red, blue or other colors, so he inferred it must be brown.

Three days later, at his next session, I tested him again, taking care of choosing different books. Now, in addition to red and green, he could also see brown. His color blindness, to all practical purposes, was gone—and to my aggravation I had no idea how it was gone and what had caused it in the first place.

Two days passed and I asked him how he managed the traffic lights when he was color blind. He said that the green appeared to him as almost white, while the red was a darker shade. The shades were sufficiently distinct to make the traffic quite safe. Now, however, he could see green and red in place of the shades.

After this I tested his vision with Shinobu Ishihara's color charts which are specially devised to establish color blindness. To my dismay, he fell down on the test almost a hundred percent. In fact, the charts showed him more color blind than the average man of defective color vision because, with one exception, he was unable to see any figures in the majority of drawings. Nevertheless, he could still distinguish my red books from the green ones and he could name the colors in a rich peasant embroidery which I submitted to him. Now

and then, I noticed, he was hesitant in picking out the colors when they seemed to be too close and when I asked him for the reason of the hesitation, he said that he needed color education as the whole experience is too new to him.

This was a perfectly acceptable explanation of his failure with the Ishihara charts. They show a jumble of colors. The figures hidden in dots are not easy to distinguish even for a man of normal eyesight. It provides an exacting test. It establishes well a negative, but cannot establish a weak positive. When the colors were apart, untumbled, the patient could see them, in view of which the negative result could not be considered conclusive.

My next case, which is the real subject of this chapter, was one of total hysteric color blindness. It proved to be exceedingly instructive. It dates from the summer of 1943 when a young man of 29 was referred to me for psychological help. He was suffering from anxiety hysteria and found it increasingly difficult to carry on in his work. He earned his living as a yeast packer and had to provide for a wife and four children three of them his own, and one from his wife's first marriage.

He hated this child, a boy, because he reminded him of the fact that his wife used to belong to someone else—a burglar then serving a jail sentence. Thoughts of this man recalled the iniquities of his father, "a drunkard and a brute," and his hostility to another man whom his mother had accepted as a lover after she had been deserted by her husband.

The patient was in love with his mother and admitted that he used to masturbate with her image in his mind. In intercourse with his wife he seldom reached a culmination because his wife's face often appeared to change into his mother's and the result was a severe headache or a "spell," the kind which he used to have throughout his life, mainly in the summer from heat, or fever, from drinking whiskey, from getting up early in the morning or for no reason he could think of. He did not lose consciousness and his description of these spells was rather vague. They seemed to be anxiety attacks producing complete prostration.

Asked about what caused his present nervous prostration, he said that it dated from the birth of his youngest child. This birth took

place just two months before his first visit to me. For some reason the obstetrician called him in and made him witness the delivery. It was an experience for which he was entirely unprepared. It gave him a shock and brought about the aggravation of all his old neurotic symptoms.

His health has never been too good. He had had tonsillectomy, abscesses in his ears, sinus trouble, pneumonia twice, measles, mumps and attacks of influenza. As a youngster he was knocked unconscious in a bobsleigh accident and was hit by a golf stick over the temple. In his earlier years he had fallen a few times on his head and had been exposed to traumatic experiences such as seeing a car run down an embankment into a river and drown all its occupants, witnessing the recovery of the bloated body of a young boy from the river, being frightened by a big black snake that was coiling towards him on the diving board at the end of which he stood, and seeing an eclipse of the sun which filled him with unreasoning terror.

He complained of heart anxieties and he suffered from severe headaches and dizziness for which his medical examiners found no cause. He was morbidly afraid of death, particularly of suffocation. He could never wear a tie because it deprived him of breath. He could not sleep in a soft bed because it gave him a sinking sensation. He often dreamed of drowning, of being buried by an avalanche or sinking into deep snow while Indians were chasing him for his scalp. He could swim well, but could not come up fast enough from under the water, gasping for breath. He was afraid of bridges, of falling from heights, of fast driving and he would get an attack of nausea on seeing a window cleaner in a high window. Funerals made him sick, he gave a wide berth to hospital buildings, he was scared of the dentist, feared darkness, ghosts, people in general, kidnaping, horses, arguments and everything that was new. He blushed easily and suffered from compulsion. He had to reread sentences for fear he left out some words and had to retrace his steps if he stubbed a toe. He had to wash and bathe constantly to rid himself of an imaginary anal odor. (This seems to have originated in a memory of seeing his mother push the face of a cousin into the feces with which the boy had soiled his bed; he himself was enuretic until 12 and if he wetted his pants during the day, his mother forced him to go to school without a change.) He had heartburns from chocolates, which made him

think of feces, but also of coffee, of fried things and of oysters and clams which reminded him of the inside of people.

I found his right arm tattooed with the words: "In memory of my dear mother, 1936." Her death was a terrible shock. He had to be torn away from the grave and he was often seized by the desire to go back, hug it and weep over it. When he dreamed of his mother, he cried in his sleep. As a child he used to walk in his sleep, making a beeline for his mother's bed. Once he tried to climb out of a third story window while asleep because he dreamed that the house was on fire.

Many of his symptoms were due to an intense identification with his mother. He was frightened of heart failure because his mother had died of it. He was confused in the morning because she used to be. He slept for years sitting in a chair because his mother used to do the same. He feared the dentist because his mother dreaded him.

I noticed that his nails were bitten to the flesh and often bled. In talking about it he had a flash in which he saw himself biting his mother's breasts. When his newborn baby cried in the night, he broke out in cold sweat. From early childhood he used to wake up at 2 o'clock in the night. This was the hour at which he was born.

He hated responsibilities and loved a vagrant life. His chief passion was fishing or trapping raccoons and muskrats. He could never resist an invitation to go fishing or hunting and would even forget his wife's shopping the moment he heard the call. With a gun in his hand he felt strong and powerful. He was happiest at the time when he worked in the Delaware Aqueduct deep underground, with a helmet on his head as a protection from falling stones. The workers were strictly forbidden to start arguments while on the job and he enjoyed a peace which he had not known in the world above. He used to love to dig up potatoes in the backyard or listen to the pattering of rain from inside the house or from under a sheltering rock. He loved to live in nature. He was a true nature child and brought the smell of woods with him into the consultation room. As if tied by a psychic umbilicus to Mother Earth, he felt life with an intensity that was suggestive of the mystic participation of savages. But there was a price to pay, a sensitivity to everybody's trouble which had a schizophrenic coloring. If a man was executed in Sing Sing, he felt as if he had been the one. If he saw a man jump from an oncoming car,

he felt the desire to jump himself. If he had heard of a boy who got drowned, he felt as if it happened to him.

He talked easily and listened avidly to my explanations which, owing to his lack of education, had to be worded very simply and pictorially. His reactions were better than that of the average educated man and both his physical and psychic health showed quick improvement. Then, in the twenty-sixth session, quite suddenly and unexpectedly, came a revelation of his greatest secret which he had successfully kept from everybody, except his schoolteacher in the elementary grade: he was totally color blind.

He did not remember ever seeing the world in colors and knew of no other member of his family who had been similarly afflicted. He knew that the grass was green and the sky was blue because he was told so, but the words had no meaning. He only saw light and dark. The rainbow was a dark arc over the sky. The name of colors evoked no corresponding sensation in his mind.

Because he had kept his defective vision such a deep secret, I doubted that he was born with it. If he was not, it was up to me to find out at what age and for what reason he had repressed his color perceptions.

In the following session I asked him how he saw a rose. He said he only saw the shape which was lighter or darker. Butterflies were the same. The flame of fire or the light of the sun was only brightness.

"I saw the eclipse of the sun once through smoked glasses. I must have been 8 or 9 years old. It was just after a sleigh ride. A horrible feeling came over me. I threw the smoked glass down; I did not care if I ever rode in a sleigh again."

The sleigh riding accident in which he was knocked unconscious happened years before. It struck me that the effect of losing consciousness can be described as lights going out. Perhaps the sun's light going out in the eclipse had reanimated the earlier trauma. That, I thought, would explain why he did not care to ride in the sleigh again.

"At winter time," he continued, "I can hardly bear the snow when the sun shines on it . . . I don't like to look at a welder's torch as for the next 5-10 minutes I see flashes everywhere . . . I am afraid of lightning and I always turn my eyes away. Occasionally, my field of vision gets limited and I don't see what is aside . . . I cannot look

at technicolor pictures . . . they are too bright for me and I get hot and feverish from the excessive light."

It occurred to me that the simplest reason for psychological color blindness might be found in looking guilt. In an attempt to force his associations along a diagnostic line, I gave him some examples what looking guilt might be. He then recalled a legend:

"When the King and the Queen came down the street the shutters had to be closed and anybody caught looking was executed."

This looked like a garbled version of Lady Godiva. He may have been trying to cover himself by the inclusion of the King. Was it his mother's nakedness that was bothering him? I recalled a Jewish and European peasant superstition: he who sees his mother's nakedness goes blind. Could color blindness be a neurotic compromise for such guilt?

"My mother was always very careful not to undress before us children."

That would actually lead to guilt if he looked.

Nothing more came until the following session in which he made an important statement:

"In the dark I am seized with the fear of going blind. After waking up at night when there is no moon I have to rush to the window to see whatever light I can."

The fear of going blind was a new discovery. I found it often originating in self-punishment for having looked at a little girl's vagina. I probed him for such an experience and he answered unhesitatingly:

"Yes. When I was 5 or 6 years old, I remember I saw a little girl urinating in a hallway. There is something about this which is important."

He stopped. He did not know what made the incident important. So I asked him, Did you see her vagina?

"Yes."

"What did it look like?"

"Red."

"How do you know it was red? Do you *Remember It?*"

"Yes."

"Then you could not have been color blind at the time. You could see red."

"Yes, I could."

This was very important. Presently it was followed by something more dramatic:

"In the kindergarten they used to give us blocks and plasticine to play with. Once I was locked in the clothes closet for punishment . . . that is where my fear of darkness comes. It was pitchdark and I felt horrified. I beat at the door and screamed. The teacher let me out and put me under the desk where I could see some light and I was more at ease. That, too, was between 5-6."

"Why were you punished?"

"The teacher said I was a bad boy."

At first he did not remember what he did. Then it came back with a rush. All that day he had the desire to grab a little girl by her vagina. He must have touched the girl, he reasoned. That is why he was punished. He remembered now that he also wanted to touch the little girl whom he saw urinating in the hallway.

These recollections throw vivid light on the beginnings of his color blindness. When he was locked into a pitchdark closet, for all he could figure it out he was blinded in punishment for his crime. His sight was gone and after the incident had been forgotten, the memory of the panic had remained associated with darkness. That is why it was so frightening to be in the dark. It mobilized the fear of going blind because of infantile sexual curiosity. Sometimes after the incident in the kindergarten his conscience must have taken over the role of the teacher and blotted out the red vision in punishment for looking at the red membrane of the vagina of little girls. Together with that the complementary green must have dropped and eventually, perhaps for subsequent sexual reasons, total color blindness developed.

"I slept with my sister when I was very young. I feel something happened there."

I asked him to picture the kindergarten. He saw little chairs. I wanted to know what color they were. He could not recall it, but he admitted:

"I remember now, I saw colors when I was a child."

"How were you clothed in kindergarten?"

"In pants."

"What color?"

"Blue."

"Were you told or do you remember?"

"I think I remember."

"What kind of blue?"

"I don't remember."

"Was it as blue as the sky?"

"No. It was darker. The sky is light blue."

"How do you know? Can you remember it?"

"Yes. I remember the bluish hue."

I took him to the window and made him look at the sky. He said it was blue and he *saw* it blue.

I made him look at my globe of the world. He picked out light blues. He also picked out Arabia and said it was yellow. It was.

A miracle seemed to have happened. He recovered part of his color vision. He could see blue and yellow.

I asked him to look at his sweater. He described it as dark blue. It was. He would have known that, but he said he *saw* it as dark blue. I took him to my bookcase. He picked out the blue and very dark blue books. He recognized also the yellow covers, but no others. Green he could not see. Deeper green appeared to him blue.

It seemed that his total color blindness was indeed gone. He was only blind to red, green and brown.

Before he left, I took him to the bathroom and put him on the scale to check on his weight. I saw a powder box on a shelf with blue, white and red stripes. The blue was very close to green. I was not even sure of the shade. I asked him what it was and he said it was blue. He *saw* the white underneath, then pointed to the red:

"That must be red. It looks like the color of Uncle Sam's hat."

Blue and white evokes the missing red because of the colors of the American flag. He seemed to be guessing. Or was the association path helping him to make his first faint red recognition? I wondered if he was on the way to recover his red vision.

I advised him to practise seeing colors as he was traveling home by looking out of the window of the train and naming the color of the objects for himself. In parting, I asked him what was the color of his shoe. (Brown.) He did not see it, he said, but it was definitely not black, not blue or yellow. It must be brown, red or gray.

When he came again, I tested his blue and yellow vision anew. No doubt was possible. He could pick out yellow and blue, but he still could not tell red, green or brown.

For five days he was absent. On returning, he gave an account of his hunting adventures. He shot some pheasants and a rabbit. I asked him if he saw the pheasant's blood. He said yes. What color was it? Red. Did he know or did he see? He said he saw it red but he did not realize it until now that I asked him about it. He was sure that he could see deep red again.

His shirt had some red in it. He saw it—for the first time. I took him to a piece of colored peasant embroidery. He recognized a deep blood-red patch and one of brighter shade, almost crimson. He could not see pink.

The strange thing about this recovered red vision was that the complementary green was still repressed.

Five days passed again and the patient came back with something important. He took his wife to a technicolor picture. It still hurts his eyes, but not to the same extent. He saw the blue and yellow and also blotches of red, of the deep tint, but not too distinctly. Green he did not see.

I asked him what was the color of watermelons. He said, Brown. He always thought they were brown.

It seems almost incredible that such a notion could exist even in the mind of a color-blind person. However, I had experience of this type before. A color-blind professor of 55 thought that all sparrows were green. He did not believe me when I said they were brown. This case was just the reverse.

It seemed reasonable to assume that the absence of green vision was due to a stronger inhibition than the one which governed the red. I wondered whether the girl in the kindergarten or the teacher wore green on that fatful day. He was unable to remember, but one significant recollection came back instantly: the sponge in the school was green. He remembered it. He saw himself beating the chalk out of it.

The recollection indicated that he was able to see green in school. His color blindness was not yet complete. If the red was already gone, something—perhaps also of a sexual nature—must have happened at a later age to repress the green perception. There was an

old Mr. Green for whom his mother used to do the laundry. He often delivered it to him. The man lived in an attic alone and was nice to him, but he remembered nothing more.

Sometime before one of his dreams, in which he saw his barber walking naked in the woods, aroused the suspicion that repressed homosexual desires may have also played some part in the development of his color blindness. Unfortunately, the case came to an abrupt end before further discoveries could be made. The patient who was laboring under serious financial difficulties and was already in arrears with his nominal payments, did not keep his next appointment and never turned up again. Whether my curiosity about Mr. Green disturbed him too much, I was unable to tell and I do not know what happened to his green vision. I wrote to him but received no reply.

The case is highly informative and while it is abortive for scientific conclusions it gives a helpful hint how to pursue the investigation of the psychosomatic background of color blindness. I applied the active analytic therapy and asked him many leading questions. This did not impair the patient's freedom of associations, but gave a direction to them. Only nineteen days elapsed between my discovery of his total color blindness and the final session in which the recovery of deep red was added to the blue and yellow vision. During these nineteen days he saw me six times. Without forcing his associations along a definite diagnostic channel it would have been impossible to make him recover the memories that broke the back of his repression. Weeks and months may have had to be spent in silent waiting if the fear of influencing the patient by suggestion had been given any consideration. No fear in a case of this type is justified. It would be a therapeutic triumph if by suggestion alone an end could be put to color blindness that lasted for a quarter of a century. It cannot be done; but if a diagnostic suggestion is capable of bringing about a catharsis as in the present case, we must have no hesitation in pressing it to the limit of our own knowledge or imagination.

2.

EVOCATION OF THE UNDREAMED

THE teachings of psychoanalysis have admittedly broadened understanding in many fields of human inquiry. To the mutual nature of such interaction sufficient heed has not always been paid. Take the semantic insistence on distinguishing between the referent (object) and the word; it has an important bearing on psychotherapy. Obviously, the morbid fear that a neurotic may manifest at hearing the word "snake" is not due to the word but to its identification with the object. In conscious life it is easy to prove the falseness of such identification. In our unconscious life, however, the word "snake" may not stand for the referent, but for phallic ideas or situations, hence the therapeutic value of unconscious semantics must depend on the discovery of the meaning of meaning.

Regarding this inner meaning, psychoanalysis has no monopoly as it is not exclusively symbolic. It may arise from speech and association mechanisms about which semantics may teach us just as much as we can teach them about symbolism. There is, for instance, a semantic principle called the Evocation of the Unsaid. With a slight change, under the name of Evocation of the Undreamed, it can be turned into a useful tool for dream interpretation.

To quote Margaret Schlauch:

Apparently it is natural for us to think of qualities in pairs—each one together with its opposite. When I say "bright" I am unconsciously thinking of "not dark." As Jost Trier, a German scholar expressed it concisely in a recent study "every word spoken evokes its own opposite meaning."

* Margaret Schlauch, *The Gift of Tongues*, p. 122.

We exclude the opposite, while at the same time we are aware of it as a kind of negative definition.

From the psychoanalytic point-of-view the statement contains nothing new because Freud had called attention from the earliest psychoanalytic days to the use of the opposite or to the exploitation of negatives, comparison, contrast and other associative patterns of the mind. We may even go 2,000 years further back and credit Heraclitus with the discovery that every psychological tendency has its opposite in the human mind. It is not the novelty that matters in the evocation of the unsaid, but its scope for therapeutic application. The opposite does not exhaust it and that, as stated before, was covered by Freud. As a restatement, Jung's enantiodromia explains well "the emergence of the unconscious opposite, which occurs when an extreme, one-sided tendency dominates the conscious life; for this involves the gradual development of an equally strong, unconscious counterposition." * Adler limited himself to stating that "all instincts appear in pairs," but added nothing new and Stekel was only more explicit in claiming that "there is no sadist who is not also a masochist, no exhibitionist who is not a voyeur at the same time." †

The value of the evocation of the unsaid or undreamed is not in restating what we know but in it being a more comprehensive principle. It includes, beside the opposite, the use of paired and complementary associations and it embraces a wide range of associated thoughts that are not present in the manifest content of the dream but are evoked by it.

Supposing we have to analyze a dream about half of a grapefruit or the left breast and we find no trace of affect. We know that grapefruits originally do not come in halves nor breasts single. Yet distinction is made in favor of one that seems to have no particular importance. In such cases the other half may conceal the real story. We can word this by saying that the one which is dreamed evokes the other which is undreamed.

Let us take a little less obvious instance. A woman dreams that she gathers up the dead leaves in front of her house with a hockey stick. Hockey sticks are not used for brooms, they are used for hitting balls.

* Carl Jung, *Psychological Types*, New York, 1923, p. 542.

† Stekel: *Sex and Dreams*, p. 109.

Thus the stick evokes the ball or balls—which complement the hidden background of the dream.

Naturally, the undreamed is bound to be more complicated than the unsaid. "Birds of a feather" will evoke, even for a child, "flock together." High speed stenography depends on a lightninglike appreciation and dropping of parts of the sentence that are evoked by the other parts. The extent of evocation is individually determined. I heard of a young boy who tried to convey to the guests of her mother the main dinner course by the cryptic word "talk." To him talk evoked turkey. The guests were not sharp enough to get his meaning. To them turkey was not evoked. Few people would, however, miss what Delilah evokes. The difference between the unsaid and the undreamed is that Delilah might be replaced by a woman barber. Some phonetic evocations known to psychoanalysts as klang associations, are totally absent from semantics. When a patient jumps from "seat" to "seed" and from "row to" to "roe" in association with a pregnancy dream, she is apt to discourage semantic research. An equal despair will seize the mathematician on discovering the use of what I call negative numbers in dreams. When a patient dreams of 76 and associates it with the date of the Declaration of Independence, we have a plain instance of the use of a mathematical symbol for a nonmathematical mental abstraction. When a further coding of this mental abstraction occurs by dreaming of 24 and 100 it taxes the wakefulness of the analyst to discover that 24 related to 100 evokes as a negative value the same historic date and symbol that the patient used before.

The main difference between the evoked and the associated is the strength of the former. Joan does not evoke Joan of Arc, because it is a very common name, but it may associate with it. Jonah evokes the whale, but Jonas may only be associated with it.

The following dream of a young girl recovering from depressive psychosis (for which she had been hospitalized and treated by electric shocks) illuminates the practical use of the undreamed in dream interpretation:

"I was at the hotel in New York where I lived when I went to school to become a medical assistant. I saw Nita and Eleanor and I said, 'Gee! It is swell to be here.' Both Nita and Eleanor wore blue uni-

forms with white caps, the kind student nurses wear in my town hospital."

The dreamer admired Nita and Eleanor because they were very stable persons. After school she often went to their room for a chat. Then she added:

"There was a third girl sharing their room in the hotel, a girl of 18 called Elsie, but she did not appear in the dream. She never took good care of herself physically, was not too neat and let her hair grow. Something was wrong with her. We used to try to fix her up."

By volunteering this statement the dreamer revealed the third absent girl as the undreamed but evoked by her two roommates and by their nurse uniform—an allusion to Elsie's mental health. Since soon after beginning of the term the dreamer relapsed into her former manic depression and had to be taken out of school, Elsie must be her sick self. The girl's absence from the dream puts the emphasis on the sickness which the dreamer wishes to banish in herself. The two girls who appear in Elsie's place are opposites for more than one reason. They are both stable while Elsie is not, they are nurses while Elsie qualified for patient and Nita's name as a klang association evokes "neater" which Elsie was not. Further, the uniform which they wear permits a double entendre: similar, standard, therefore normal. Judging by the pleasant atmosphere of the dream (and by the progress of analysis up to that date) the dreamer was leaving her introverted state and anticipated social service by returning to school. Proof of it was in her statement that she always wanted to be a nurse; not having the necessary qualifications she compromised by taking a course for medical assistants. Hence the absence of the sick girl in the school girls' hotel evokes the still further thought that the dreamer must change from patient into nurse—which is equivalent to stating that she was picturing herself on the road to recovery.

The simplest form of evocation is that by the opposite, but not every time is the opposite expressed in an immediately recognizable form. When a woman dreams of being afraid of an early orgasm, it is easy to see that she dreads premature ejaculation in her man; when she craves for the heights she may be fighting the temptation of the depths; when she hates a man virulently she may be in love with him. Many people say no when they mean yes and it is a common practice

to use words of abuse for endearment. But if a voice speaks in the dream of "the other janitor" when no first one has been mentioned, it takes practice to recognize the consonance between janitor and genital, and understand the hidden anal reference. Some linguistic tricks are little short of breathtaking, as for instance this dream of a 19-year-old Spanish girl:

"Turco, our dog was going to join the Navy. Only he was called Pluto. A woman wanted to get hold of him. She said the dog was hers. I said he was ours. I had to get ahead of her in order to get to the little house where the dog was to enlist."

The dream occurred at the stage when the patient's penis envy was under discussion. As Turco was a he, it was easy to see that he was the hidden penis, the underdog lost in the amniotic waters and now rising to the surface in the symbolism of joining the Navy (navel)—to which a boy friend in Annapolis has made the patient partial. It seemed also immediately likely that the woman who claimed the dog as her own was the patient's mother. The real mystery of the dream was hidden in the change of Turco to Pluto.

Curiously, the patient could only associate Walt Disney with Pluto, and there she stopped. Being pressed, she grudgingly admitted that Pluto is the name of the ninth planet, but claimed no knowledge of any other meaning. From a college girl who was brilliant in her studies, this was rather unusual. It was impossible to suppose that Pluto as the God of the underworld should have escaped her knowledge. The resistance to remember was due to her refusal to admit the extent to which phallic worship, due to her hidden penis fantasies, dominated her imagination.

On being reminded that Pluto was a God, she discovered that God and dog are simple reversals—an association which reveals a curiosity of English semantics but which is not applicable to her native tongue. At first I could see no other way than the English semantic reversal by which God and dog could complement or contrast and thus evoke each other. I did not have to know Spanish to guess that Turco meant Turk. No sooner did she confirm this when the memory of a Turkish creation legend flashed back into my mind and filled me with wonder. The legend is told by Ignatz Kunos, a Hungarian orientalist in his *Turkish Fairy Tales*. According to it, when God created Man He spat on him. The spittle hit man in the navel, but once it fell

in the dust and it became a dog. Hence, to this day, the Turks consider the dog as an unclean animal which cannot be tolerated within the house.

- When I first read this legend, I was fascinated by its symbolism. I saw in God's spittle the equivalent of the breath of life. It enters through the navel which, being the point of contact for the umbilicus, evokes the hidden maternal aspect of the Deity. The spittle in the dust suggests the "man born in sin" concept of Christianity with the difference that the evil, represented by the unclean dog, is split off, rejected, repressed—a wholesomer and more analytical ideology than our Western one. But if the dog is the repressed on a racial scale, my Spanish dreamer chose a wonderful mythological setting to demonstrate the return of the repressed. Turco in becoming Pluto and in enlisting in the Navy, is a magnificent modern variant of Lucifer surrendering his cast out status and returning to the heavenly fold.

The trouble with this mythological interpretation (superimposed on the dreamer's castration complex) is that the patient has never heard of this Turkish creation legend—which I could well believe. Is it then merely coincidental that her dream shows such an astonishing parallelism with the myth, or is this another illustration of the undreamed along the line of Jule Eisenbud's telepathic reasonings? * If the patient's dream had not been strictly original, if her dream work could have been influenced by a telepathic interaction with the analyst's unconscious mind, the evocation of the Turkish creation legend by Turco and Pluto would have to be considered valid interpretative material. Obviously, such an interaction can only be postulated but not proved. Subsequent reflection suggested a simpler explanation. Pluto may have been the black dog which Faust saw roving through cornfield and stubble. For Faust, the dog was the Evil One, but in a college girl's imagination as a symbol of repressed phallic desires, the dog might have been changed to a divinity of the underworld.

As a final example of the evocation of the undreamed, I quote the short dream of a woman who suffered from conversion neurosis due to anal-urethral repressions:

* "Telepathy and Problems of Psychoanalysis," *The Psychoanalytic Quarterly*, Vol. XV. No. 1.

"My sisters Mattie, Joan and Ray were eating for breakfast the potato pancake which I have made the night before. I turned to my husband and said, Look at them, I do the work and they are enjoying themselves."

The dreamer obviously resented something which her sisters had and to which she felt equally, and even more, entitled. The extent of her associations with potato pancakes was limited to "the whiteness about it before cooking which reminds you of vomitus." I remembered that she had a fourth sister, Esther who was not mentioned in the dream. To break the blocking of her association I called her attention to this.

"She is not in the dream because she lives in the South and I don't see her often. She is 5 years older than I am."

I did not think the explanation was satisfactory and put to her a leading question, Did Esther remind her of something painful?

The answer was yes. There was a good reason to make Esther conspicuous by her absence.

"She had a breast amputation four months ago. I meant to tell you that when I dreamed about green branches growing out of my chest. Since her operation, I have been worried that I may have a tumor in my breast. The potato pancake is lumpy before it is cooked. That might suggest the tumor."

I objected deliberately; the other sisters did not have tumors in their breasts.

"No, but they had nice, round, big breasts which I always envied because mine are as flat as a pancake."

The material thus furnished for the understanding of the potato pancake dream is very rich. None of it was forthcoming until I began to query the dreamer about the absent sister. The case well illustrates the practical value of the Evocation of the Undreamed.

3.

THE NEGATIVE IN DREAMS

I' REUD'S statement, "There is no negation in dreams" needs no confirmation. If the dreamer notices somebody's absence in the dream, the very notice focuses attention on the absent person. Nor is attention through denial limited to dream life. When a woman lays undue emphasis on her innocence we say, "The lady doth protest too much, methinks." The playful injunction, "You may think of anything but not of a hippopotamus," makes it impossible to get the hippopotamus out of our mind. In waking life it is the strength of negation that produces this seesaw effect of attention. Without stress, negatives are likely to be accepted at face value. If we ask someone if he was at home yesterday and the answer is "no," we may give no further thought to the statement. But a stubborn insistence on having been at home will make us suspect that somebody had challenged the fact and the grounds of this challenge might be important.

The stress which compels the waking mind to think of the opposite is always present in the dream mind, but is not necessarily manifest in the dream. The dreaming of the dream is the evidence of the stress. Therefore, a simple negative fulfills the same purpose in the dream as a strong one in waking life.

Further, in waking life the negative may not hold. We may drop it as unthinkable in view of the veracity and integrity of the person in question, or the court may acquit the accused. We cannot establish the truth unless all the pertinent facts are put at our disposal, which is seldom the case. In the dream the unconscious mind is in possession of all the facts. No stranger is unknown to the dream mind, no

situation is uncalled for—in the literal sense of this word. The dream is wholly subjective and is enacted for a definite purpose. Nothing can happen in the dream which is contrary to the purpose of the dream work. Negation is simply one mechanism of preventing anxiety from disturbing sleep.

The forms which the negative takes vary. Let us first examine some simple negations:

"In one corner to the left there was a fountain of pewter. I went to it and washed my hands. They were stained red, a funny color I got on them somewhere. I knew it was not blood. I started washing it off and then turned towards the window and put my hand over my eyes. In a bright sun you can see through your fingers. I saw the colors of the rainbow."

This dream is part of a terrible lycanthropic fantasy in which the dreamer saw a woman acting like a wolf with bleeding human entrails hanging from her mouth. This woman was, of course, herself. She represented herself as wolflike because of guilt for an abortion. Had she not made the woman a stranger, she could not have stood the horror of the dream; this device decreased the tension. The same purpose is served by the denial that the stain on her hands was blood; it is a confirmation by the negative. The color *was* blood. She thinks of blood, and hedges with a critical observation. The vision of the rainbow through her closed fingers is an additional corroboration: what one sees through the fingers against bright sunlight is blood coursing in the veins. The rainbow, as a bridge, refers to birth or giving birth. As a symbol of the covenant between God and man, it envisages the resolution of her bloodguilt.

"I was mixed up in some stealing. I did not want to be and felt bad about it the whole night."

Here the negative is weak and is centered on the intention. The dreamer does not deny that she is a thief. She admits she has been involved but mitigates it and pleads for consideration.

This dreamer was "a poor little rich girl," cooped up in a magnificent home with too many restrictions and no playmates. She was al-

ways yearning for a companion. By means of the following negatives she succeeded in making a series of revelations:

"I was sitting on a bench out of doors, next to a very large, ordinary house. In the windows of each floor you could see chickens sitting row after row. They were not mine; they belonged there.

"Then came a little dog and I knew he did not belong to me. I took him with me. Later we boarded a train and the dog talked to me. I said, 'Don't worry, I am going to keep you.' He was happy.

"My grandmother was somewhere in the house and colored maids (which we never had) were about. They were very nice but they worried because they did not do something. My grandmother said, 'Never mind, my son, the Duke of Windsor, will come and he will take care of that.' Everything was all right; nobody had a bad conscience.

"I was in a large house, like a fraternity house. I knew they were college people. I think I had nothing to do with them. I walked upstairs."

The chief complaint of this patient was that she could not get along with people, that she was afraid of them. No better setting than a fraternity house could be devised for the need to be gregarious. By going upstairs in the college she learns—in the higher school of analysis—how to be sociable. Because of this need, contrary to the statement of the dream, she had everything to do with her fellow students.

The glorified chicken coop is her parental abode where she did not feel at home and in which she indulges in foundling fantasies of being a princess. The dream bears witness to such a fantasy: if the Duke of Windsor is her grandmother's son, her father was a prince and she must be a princess. The black maids hint at guilt. Their worry over not having done something suggests the reverse: trouble over something that has been done. The denial, "nobody had a bad conscience," establishes the fact that she suffers from one and that the escape into fantasy life failed to release her from it.

I claim that there are no half statements in dreams; the dreamer cannot speak of guilt *in abstracto*. The nature of her guilt is hidden in the same dream. We can discover it in the statements that concern the little dog.

In her princess fantasies the dreamer always had a dog. She used to stretch out her arm and lead an imaginary dog and talk to it. When

she was nine years old she was asked which she wanted, a baby sister or a dog? She chose the dog, which did not stop the birth of the baby, a boy. Jealous of her position in the family, as revealed by many dreams, she fantasied this baby's destruction in utero. The dream dog is more than a dog—it can speak and it is a “he.” It is a combination of the dog for which she yearned and the little brother whom she rejected. She states that the dog does not belong to her, yet she boards the train with it. The allusion is to an illegal entrance into a symbol of her mother's uterus. She and the dog are carried in it. The rolling wheels give rise to an undulating sensation similar to that which she felt must be caused by an expectant mother's walk. In giving assurances to the dog that she will keep him, she relinquishes her destructive fantasies and promises to hold and cherish the rejected brother.

The negative is not always openly revealed. Sometimes it is latent as in the following dream:

• “I visited the house of Schwartz, a friend. I was on the roof. The coal man said that the roof was beautiful and so clean—the best roof he had ever seen. I was proud of the man's remark.”

Her pride is displaced from the house to the remark. The house is her own. But it is a black (Schwartz) house and an important negative is hidden in the concealment of this fact. What the dream wishes to state is that the roof is beautiful and clean but the inside of the house is very dirty. It would be with a coal man parading in it. The dreamer was very scrupulous about her looks, she was always very clean and beautiful. The roof (a cover symbol for her appearance) was satisfactory, but inwardly she was “eaten up with neurosis.”

Sometimes the negative is so well concealed that it only emerges from the patient's associations:

“I am meeting a hospital nurse and ask her for a date. She explains that she has little time as too many babies are born. She is aloof, demure, well poised, and has large thighs.”

The patient began immediately to rail against his wife. She was sexually very aggressive and had no poise. He preferred aloofness, and was attracted by large thighs. Fifteen years ago he could have had an affair with a nurse of this type but he failed to follow up his opportunity. Recently he tried to find her but could not.

The dream contains two negatives, a manifest and a latent one.

The manifest negative is the nurse's refusal which only serves to reveal his desire for her. The latent negative is the rejection of his wife. It is implied in the philandering desire but as it reveals his true state of mind, it is kept out of the manifest dream. The nurse is, of course, a mother symbol, a substitute for the patient's love ideal. The birth of babies hints at the root of his mother fixation: the wish to be mother's unborn or newly born baby. He cannot have the date because of the incest taboo.

Another male patient, in answer to the question whether he had any aversion to semen, replied, "It is not natural to see it." Asked about its smell, he said, "I suppose I would not taste the smell of it unless it were my own."

The curious wording conceals a negative about which no questions were asked. He denies that he tasted his own semen and simultaneously admits it by the words "unless it were my own."

In some instances the negative is not in the dream or in the associations but is found in comment or explanation during the narration of the dream. For instance:

"An old woman dies and her daughter goes to see her. . . . She cannot be my mother; this woman in the dream is much older."

Thus the dreamer denies that she wishes her mother's death. The dream is so plain-spoken that she is prompted by the forces of repression to obscure it by the mechanism of comment. This bears out the contention that the patient's immediate comments on the dream should be taken as part of the dream.

"I went up in the elevator to the fifteenth floor. Then I was told I should go to the fourteenth. (That is not connected with your fourteenth floor.) I walked down the stairs and then I saw that I was still on the fifteenth floor. It was very odd."

The dream states that through analysis the patient has reached a higher level but must continue his analysis. Since this was not to his liking, he denied that the fourteenth floor was mine. He reemphasizes the fact that his progress is tied up with continued analysis when, after descending, he still finds himself on the fifteenth floor.

Occasionally, the negative takes the form of doubt:

"It must have been Helen's restaurant, but it did not look like it. It could not have been, I mused, because she was in Florida."

Here doubting serves the purpose of affirmation. Why should the

dreamer have been preoccupied with Helen unless it was she of whom he was speaking?

These instances illustrate the simpler manifestations of the negative in dreams. Between denial and affirmation room exists for a gamut of qualifications. We may distinguish grades of negatives and find on investigation that they are as insubstantial in the dream as the plain and straightforward "no."

The joking remark, "I did it accidentally on purpose," has a particular application to dreams. There are no accidents in dreams; every situation is deliberately contrived. If a man is struck by lightning, the dreamer may have wished that God strike him down. If he himself is struck, he may reveal his fear of God because of "religious" guilt and a consequent tendency to self-destruction, or he may reveal a psychological crippling due to a childhood traumatic event. A woman dreamed that her brother was run over by a train which cut off both his legs at the thighs. Terrified, she immediately telephoned him long distance to assure herself that nothing had happened to him. I asked if anything had happened to her that has crippled her sexual life, because her dream seemed to indicate retaliation for a genital injury. The question hit home and elicited a flood of corroborative memories.

One cannot blame or accuse somebody of a deed in a dream without revealing one's own guilt. The mechanism of projection which we love to use in waking life is doomed to fail because the dream persons are subjective creations representing parts of our own personality and dramatizing our own attitudes and wishes.

You cannot truly wonder if something happened or not in a dream. If the dreamer wonders whether he has been bitten by a snake he admits it, whether the snake bite refers to an actual event or is symbolic of sexual aggression. Without it, the dream would have no purpose. It is its fundamental statement.

You cannot truly make a mistake in a dream. If you call a man Paul whose real name is Peter, the mistake serves the purpose of revealing a hidden tie between the two men. In that sense the mistake is intentional, therefore no mistake.

You cannot lie in a dream without revealing the truth. Here is an illustration:

"I find myself in a new position, in a large government office. With a start I remember that I had not told my boss I was leaving. I call up my husband and tell him to telephone and say there is sickness in the family. Then I find myself in Dean's house and she tells me that she called my old office and told them I have a career and no longer need them. I am furious with her as I like my old job best. As I leave she tells me that I have always made a lot of trouble between her and her husband and that her husband has always been in love with me, which made things difficult for her. I laugh and say that I am not interested in a man twenty years older than I, nor in a man with a mustache. Then I find myself in a large crowd with her husband near me, breathing his love and devotion."

By lying about sickness, the patient states the truth in a round-about way. The lie is that she has to leave her old job because of sickness in the family. The truth is that she has to change her old personality because the family situation has made her sick. The old boss is her father and her love for him refuses to die. On the one hand she is willing to change her relationship to him through analysis and she accepts a new dependence in the service of the government (a symbol of central organization, integration), while on the other hand she is furious because Dean cuts off her retreat. Dean's husband was her manager and as such another father symbol, which is further indicated by the difference in age which does not correspond to reality.

That there is no false accusation in dreams is also brought out here. The affirmation of her love follows on the heels of its denial. You can only inspire yourself in a dream; it is she herself who is filled with these emotions. She admitted this was true by saying, "In a mild way, we have loved each other, but always platonically." She lies twice in the dream and by each lie she reveals the truth.

You cannot do the wrong thing in a dream without being right. This is exemplified by a dream about a wrong bus, which, for the purpose of the dream, is the right one. Only by taking the wrong bus does the dreamer succeed in revealing the latent content of the dream:

"I tried to be on the job at ten A.M. As I was already an hour late, I wanted to change into my uniform in the bus. It was embarrassing but I tried, without success. The blouse would not slip over my shoulder so I put my uniform over my clothes. The bus went the wrong

way, to the East Side, right to the river. Ottie was sitting on my left side, and on the right a small child was leaning against me. I got off and walked two blocks back, wishing that I had taken a taxi. I did not want to embarrass Ottie. I thought she may not want to spend the money and would not accept an invitation to be my guest in the taxi."

Ottie is a nurse, an acquaintance from the old country, and was the patient's partner when she had her own beauty parlor. Her name is a klang association with Lottie, the name of the patient's mother. In the dream she retraces her steps to birth. The blouse that would not slip over her shoulders suggests the difficulties of her delivery; the East River is the River of Life, the amniotic water. East is sunrise, the beginning of life. She is being carried in the bus as within her mother's body. The wrong bus expresses the thought that it is wrong to want to be carried instead of standing on one's own feet. She is changing in the bus, puts on a uniform to become like "folks," which is a hint that her isolation in life was due to the enduring spell of her prenatal solitude. Ottie is on her left side, because left is wrong and her dependence on mother has crippled her psychic life. She is beginning to stand on her own feet—leaning on herself—which is symbolized by the child leaning against her on the right. She should have been on the job at nine o'clock. Nine is the number of gestation, it stands for birth. Ten is a new beginning, a new life, rebirth. She should have been separated from her mother psychically, as she was physically, at birth. That, however, is a miracle which no child can achieve. Now, through analysis, she is making a new, symbolic transition from prenatal to adult life.

You cannot dream of a secret without revealing it. This claim is borne out by the following dream:

"I was with my father. We were traveling very fast because someone was following us. We got into the kitchen. We seemed to have some vital information. It seemed to be hidden in a nail. I wanted to hide it from the man who was following us. Perhaps he was a spy. So I hammered the nail into the leg of the kitchen sink near the top on the inside where he would not find it."

It is the method of hiding that reveals the nature of the dreamer's secret. The sink, having two legs and holding water, is an excellent

genital symbol, and the kitchen identifies it with his mother who presided over it. He thought that the man who was after them was his analyst. Since the hammering stands for intercourse and the spot where the nail is driven in needs no explanation, he obviously is trying to hide from the analyst a sexual fantasy or act that concerns his mother. The analyst is a spy because he tries to ferret out a secret which he refuses to share. His father, however, seems to be in on the secret. A full knowledge of the patient's life history leaves no doubt that this sharing with father conceals a negative. In real life the patient was so frightened of his father that he could not eat at the same table with him or talk to him. Thus sharing with father stands for its opposite. It is not really of the analyst he is frightened, but of his father. It is his father who would be after him if his secret were revealed and it is from his father that he tries to run away.

You cannot give a false association to a dream without making a true revelation. After reading about Japanese atrocities against American hospital patients, a man dreamed:

"I am in an army hospital and the orderly is surprised that nobody attended me during the night. There was trouble and nobody cared. He asked, 'Why didn't they take your heart sign?' I am too weak to answer. He takes the stethoscope and puts it to my ears instead of his own. I try to read the answer in his eyes. But one of us is wearing goggles, either he or myself. It seems he thinks I am worse than yesterday. I say in German, '*Erste, zweite, dritte, vierte, fünfte, sechste, siebente.*' There is no *achte*. I hope I have a chance to be an American."

The patient thought that the heart sign and the missing eight stands for the eight of hearts. He used to play with German cards in his childhood. "On the eight of hearts there was a picture of Gessler on his horse, with an arrow in his heart. It showed the tyrant dead. He wanted to have his little son Walter killed and told William Tell to shoot the apple off his son's head. . . . No, this whole thing is off. This is not the story of the eight of hearts. The eight of hearts shows William Tell fleeing in a boat across the river after he had shot off the apple."

The mistake does not invalidate the association. The patient pictures himself as a victim of atrocities and accuses his father of having made him psychically sick. The heart sign and the stethoscope repre-

sent emotional disturbance. The fusion of identity between himself and the orderly suggests that he is now trying to play the double role of father and child. He tries to grow up, to be a father to his child self. He had an eye tic and terrible fears of going blind. The goggles protect the eye and they suggest x-ray examination which is an excellent symbol of penetrating analytic research. He hints that his eye trouble centers on his father, that the fear of blindness is a castration fear. Through the orderly and an understanding of his suffering at the hands of a brutal father, he will make his personality an orderly one. He will become an American, the denizen of a new world, free from the ties of the past.

You cannot pretend in a dream without playing the true role. The patient of the previous dream dreamed of touring a department store after closing hours. In the children's toy department he is told by a superintendent of the existence of a room, sealed since 1825 and opened about sixty years ago. They found buried in it a young Hungarian girl called Beckie Schwartz. She was murdered by her father. Then Beckie's father appears on the scene and he looks like the patient's own father.

"I decide to frighten Beckie's father and pretend that I am Beckie. I ask him why he shot me. He discovers that I am not Beckie and pursues me with a gun."

For our present purpose it is enough to know that the patient himself realized that by pretending to be Beckie he gave himself away. He said, "My father has crippled me for life and now he wants to shoot me because I have discovered his guilt."

My claims about the values of negatives should not be taken too literally. The laws of dream interpretation differ materially from the physical laws of the universe. The latter are rigid, the former pliable. Ambivalence and multivalence is the prevailing feature of the mental world. Meanings in it are not exclusive but inclusive. One thing may mean everything and everything may mean one thing.

We may state with Freud that there is no negative in dreams. Yet we do find dreams that express a valid negative—by a positive—as in the case of the patient who dreamed of a date with a nurse and in the case of the man who shared his secret with his father. The positive desire for the nurse revealed the rejection of the dreamer's

wife because of the incest taboo. The positive sharing of a secret with a father whom he dreaded revealed the nature of his guilt.

We may proclaim that the dream is the guardian of sleep, yet—as Dr. Ludwig Jekels explained—the dream has an important awakening function. This means that the dream can be both the guardian and the disturber of sleep. The latter is excellently illustrated by dreams about the telephone ringing and awakening the sleeper who finds that the telephone did not actually ring, but that it was time to get up—the likes of which happen only too frequently to all of us. The need for precision and for a clear and sharp distinction between opposites is the demand of the conscious mind—without it we would soon lose our grip on reality. To the unconscious, reality is of subjective significance. No symbol has a fixed, unchangeable value. They are in a constant state of flux; their values change like the colors of the chameleon. This tendency is well reflected in language. In primitive tongues one word, such as far or near, may express distinct opposites, a fact which has nothing to do with lack of culture. To primitive peoples, time is not an exigency and proximity and distance are not so vitally important as to us. The same disregard for precision exists in our civilized speech. The word “act” means to do something but it also means pretending, its very opposite. “Pay” means to square off something with money, but it also means not paying but suffering instead. “Fencing” means dueling but also refusing to come forward and fight. “Invention” is a discovery and its opposite, a lie. “Go on” means leave me but also stay and continue. A cosmetic establishment on Fifth Avenue is called Beauty Bar. It is a place where beauty is sold over the counter, but it could also be taken to mean a place where one is barred from getting beautiful.

With so much ambivalence in our everyday speech, it behooves us not to lay down rigid laws regarding mental manifestations. Yet laws we must have if we are to live an orderly and logical life. Only let us have a mental reservation. Let us take our mental laws with a grain of salt.

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